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CHRONICLE

Mexican Situation—The Philippines—Free Sugar—Panama Canal—Venezuela—Canada—Great Britain—Ireland—Holland—Belgium—France—Germany—Austria—The Balkans—China—South Africa481-484

QUESTIONS OF THE DAY

The Buddhist Propaganda in England—The Verbiest Celebration—Religion and Scientists—What Was Magna Charta?.....485-491

CORRESPONDENCE

Catholic Press Association Convention—Mrs. Besant's Slanders on the Church—Religious Revival in France—The Christians of Travancore.491-493

EDITORIAL

Degradation of the Stage—"Wildcat Eugenism"—A Fatal Admission—The London Times on Roman News—Italian Freemasonry—The Unbelieving Aviators—The London Medical Congress.494-497

THOMPSON'S FORECASTINGS OF IMMORTALITY497-498

LITERATURE

History of the Catholic Church—European Cities at Work—Pat—The New France—Notes—Books Received.....498-501

EDUCATION

"Leading American Colleges Not Making Good"—Opportunity for Catholic Teachers of the Deaf501-502

SOCIOLOGY

Public Social Action in Russia—Industrial Outlook for Negroes.....502-503

ECCLESIASTICAL NEWS

Brooklyn Holy Name Societies—Prayers After Mass—Christian Modesty Crusade—Schismatic Syrian Patriarch Submits—Churches in France Going to Ruin—Irish Pilgrimage to Lourdes—Revival of Religious Fervor in Brazil....503-504

PERSONAL

Marquis Bernardo Di Cologan.....504

LETTER TO THE EDITOR

Religious Services on Cunard Steamers.....504

CHRONICLE

Mexican Situation.—On Thursday it was announced at the White House that the Huerta reply to the Lind proposals and all documents bearing on the Mexican situation would be sent to the Senate and House, thus putting all details in the hands of Congress, and that the President was preparing a special message to be read to Congress. This followed a scene in the Senate precipitated by a resolution introduced by Senator Penrose of Pennsylvania, demanding that United States troops be sent to Mexico to protect American lives and property. The resolution called for an appropriation of \$25,000,000 to maintain the spirit of the Monroe Doctrine. Penrose asserted it would be better to spend the larger sum for protection and preservation than the \$100,000 appropriated to transport Americans out of Mexico.

The Philippines.—On August 20 the President nominated Francis Burton Harrison to be Governor-General of the Philippines, and the Senate confirmed the nomination immediately. Mr. Harrison's nomination is taken to mean that President Wilson is favoring the independence of the Philippines just as soon as the Filipinos prove themselves capable of self-government. Mr. Harrison is an anti-imperialistic Democrat. Manuel Quezon, the Philippine delegate in Congress, said he was specially pleased with the selection. Mr. Harrison is the son of the late Burton Harrison, who was private secretary to Jefferson Davis during the days of the Confederacy. His mother, who has achieved distinction as a writer, is a member of the old Virginia Cary family and related to the families of Custis and Washington. He has served four terms in Congress from New York and is known as the leader of

the low tariff men in the Ways and Means Committee. He is generally given much credit for having won the fight for free wool. As a member of the Committee on Foreign Relations he led the fight against "Dollar Diplomacy."

Free Sugar.—President Wilson's program for free sugar in 1916 was carried, on August 19, in the Senate, with all but Senators Ransdell and Thornton of Louisiana standing firmly for the administration measure. The decision came at the end of a debate devoid of much of the bitterness that had been expected in connection with this fight. The two Louisiana Senators had made clear early in the consideration of the bill that they would vote with the Republicans in favor of a duty on sugar, but there were no other waverings in the ranks of the Democrats. An amendment to abolish immediately the Dutch standard color test for sugar was adopted. Under its provisions, the Dutch standard, against which a consistent fight has been waged since 1909, will be abolished as soon as the tariff becomes law, instead of next March, as the bill would otherwise have provided.

Panama Canal.—Col. Goethals, who is opposed to any unnecessary fuss over the kind of ship that is to make the first trip through the Panama Canal next year, has decided that a regular passenger boat of the Panama Railroad and Steamship Company leaving New York on a regular trip will be scheduled to go to Panama City instead of stopping at Colon, and will go directly through the canal. At Colon, Col. Goethals and other officials will be taken aboard for the first trip, but otherwise there will be no attempt to make a great display of the first passage. There is to be no official opening of the canal, to be fol-

lowed by its closing for a period while more work is being done. Work will go on all the time, but when the first ship makes the trip any other boat can follow at once. At the same time the harbors and docks at each end, the supply depots where ships of all nations can get coal, oil and food, and the great repair shops will be practically finished, so that once the waterway is thrown open everything will be ready for any emergency.

Venezuela.—The Government officially announces the complete defeat and capture at Coro of the Castro invading force. Castro counted upon public support, which has utterly failed him everywhere. It is believed that his ignominious defeat marks the end of his career and obliterates him as a menace to Venezuelan peace.

Canada.—Sir Wilfrid Laurier, addressing a large and enthusiastic audience at Saint-Hyacinth, spoke with confidence of a general election near at hand and the return of his party to power.—There is much talk of corruption in the administration of Montreal and of the propriety of a Royal Commission to look into the charges that have been made.—The Government is now paying \$2,238,000 for steamship subsidies. Of this, \$1,000,000 goes to the Allan, Canadian Pacific, Canadian Northern and White Star-Dominion lines for a tri-weekly service to England. The Canadian Pacific gets \$125,000 for its line to China and Japan, in addition to \$100,000 from the Imperial Government. The Vancouver-Australian line receives \$180,000 for a monthly service, and the Montreal-Australian \$120,000 for the same. One of the consequences is that the ships sailing out of Vancouver are the finest on the Pacific in their respective trades.—General Sir Ian Hamilton's report on the militia is anything but flattering. It is, he says, deficient in men, in training and in equipment.—The rioting in Nanaimo by the striking coal miners was disgraceful. The special police were captured and sent out of town, the crew of the Princess Patricia refused to carry militia from Vancouver, where a mob was allowed to insult the troops with impunity. In Nanaimo itself the miners examined the passengers by steamer and rail, turning back any they assumed were agents of the authorities. Many houses have been burned and several persons have been shot. Most of the working miners were driven with their families into the forest to endure great hardships. Some took refuge in a tunnel of one of the mines and, it is said, the rioters built fires at the entrance to drive them out. The city was put under martial law, a large number of the leaders are reported to have been arrested, and the Attorney General announces his intention of prosecuting them vigorously. If he succeeds in establishing the principle that the Miners' Association does not stand on the same footing as the Government, that its leaders cannot treat with the Government on terms of equality, that Canadians may not take orders from headquarters in the United States, any more than Americans from any foreign organization, the

strike and its violence will not be without profit for the future.

Great Britain.—The newspapers continue to urge the Government to reconsider its decision not to cooperate in the Panama-Pacific exhibition.—Sir John Simon, Solicitor General, proposes to win back Northwest Manchester at the next general election. At present he sits for Walthamstow, which is safely Liberal.—The House of Lords, in dismissing the appeal of the Liverpool, London and Globe Insurance Company, has decided that, according to the existing law, income tax must be paid in England on the produce of all foreign investments, though it be not remitted to England, even though the investment be compulsory, as in the United States, in order to obtain permission to do business.—Mrs. Pankhurst has joined Christabel in Paris. It is said that Sylvia and some of the other leaders will go there shortly. If their allowance from the funds of the party be as generous as that which Christabel has been enjoying, the Suffragists may begin to think that the movement, like every other lawless movement, has been chiefly for the profit of the ringleaders.—Some of the chief London newspapers have discovered the unsoundness of Lord Fisher's naval policy and are clamoring for the restoration of the old squadrons, especially in the North Atlantic and the Pacific Ocean.

Ireland.—The celebration of the relief of Derry, which happened 224 years ago, was signalized by outrages to persons and property. Contingents from Belfast and other Orange centres discharged revolvers indiscriminately, and assisted the Derry Orangemen in injuring Catholic property, including St. Eugene's Cathedral and Presbytery and St. Columba's Hall. This and the gross language used by the processionists about the Pope and the Blessed Virgin provoked Nationalist retaliation in some places, and the police, one of whom was shot and many wounded, were kept busy for a day or two. Several English visitors were wounded by the Orange rioters, as was the Mayor when he went to the rescue. Their sympathizers in Belfast attacked an excursion party of women and children, severely injuring many, and the Orange M. P.'s are taking the Government to task for the violence of the police. Catholics generally, by advice of the clergy, remained in their homes during the Derry celebration.—Mr. John Dillon, M. P., has proved that the Gaelic Convention's condemnation of his parliamentary action was unfounded. He had merely said that the Irish Parliament would not dismiss existing National School teachers merely for incapacity to teach Gaelic. The Gaelic League had expressed the same view, and he was in sympathy with its entire program. The General Secretary found his letter satisfactory. They would not dispossess the present teachers, but future candidates should know Gaelic, which must ultimately be taught in every Irish school.—The Land Commissioners report

that 2,335 fair rent applications were made during the year, and 407,969 since 1881. The rents fixed amounted to \$38,000,000, and the reductions averaged 21 per cent. The annuities paid under the Land Purchase Acts total \$126,000,000. The arrears were \$64,000, about one-twentieth of the whole. The Local Government also reports favorably of the County Councils' administration, particularly regarding road improvement, sanitary provisions, erection of laborers' cottages, and the operation of old age pensions.—There is a general agitation against the proposed discontinuance of the Cunard liners to call at Queenstown. Expert testimony shows that the Mersey bars at Liverpool present greater danger and delay. Meanwhile work has commenced on Collooney harbor in Blacksod Bay, whence the All-Red Route steamers are to cross to Halifax in three and a half days. Over \$5,000,000 are invested in the refitting of the harbor.—According to Mr. Runciman the Home Rule Bill will be in operation within a year. It will receive the King's signature in June, and an Executive will be set up in Dublin within two months thereafter.

Holland.—The International Peace Congress was officially opened at the Hague on August 20. There were 1,000 delegates and members, many of whom were women. The first resolution contained a request that the question of the restriction of armaments should be included in the program of the next International Congress. The second protested against the sinister influence of persons interested in armament industries. The third recommended a draft of a treaty for general disarmament. The proposal to institute an international police to enforce arbitral decisions was declared to be neither practical nor opportune. Professor Quidde severely blamed Germany for the increase in European armaments. A resolution was adopted asking the United States and Great Britain to refer their differences about the Panama Canal to the Hague.—The Carnegie Endowment Fund for International Peace is sending a special commission of inquiry to the Balkan peninsula to report on three points: First, the outbreak of hostilities between the allies at the conclusion of the war with Turkey. Second, the truth or falsity of outrages reported to have been committed by the combatants, particularly the mutilation of captives; outrages on women, and destruction of private property. Third, the economic waste caused by this war between the allies, and the cost.—The Socialist Congress held at Zwolle on August 10 decided by a vote of 375 against 320 not to accept any position in the new Ministry, in spite of their recent success at the polls. It was judged that the party was not sufficiently strong to admit of its cooperation with the Government.

Belgium.—Some very valuable information was given to the International Institute at London about the Congo missionaries by Dr. Albert Julien, one of the foremost physicians of Belgium. His information was not second

hand, but from personal knowledge. He spoke of the Colonial School at Brussels, where the missionaries get a complete course of medico-sanitary hygiene especially in connection with the sleeping sickness. Their activity in this particular is revealed by the fact that in the 115 stations vaccination, medicine and treatment are given gratuitously to the natives. At Mpla, the White Fathers have eradicated the sleeping sickness, and in the ten Catholic missions of the Upper Congo more than 200,000 patients are being cared for. The Government supplies drugs, microscopes, syringes, etc. A great number of the missionaries are engaged in this hospital work but it does not prevent them from organizing schools everywhere.—Speaking in Parliament the other day M. de Broqueville warned his hearers that if they did not pay for the adopted schools they would have to add 15,000,000 francs to the budget. The State schools cost 70.98 fr. per child, the adopted schools 22.10 fr. Furthermore, if the obligatory school age is maintained at 14 and the State schools keep the monopoly of teaching, instead of 418,335 children they would have to take care of 600,000.—A great international congress of the deaf and dumb was opened at Ghent August 18. All the proceedings were conducted in the sign language. The principal object of the congress is the organization of an international union to promote the welfare and to improve the conditions of indigent deaf and dumb persons.

France.—The fight on the Income Tax Bill, which has been going on since 1893, will be continued in the fall session of the Legislature. Two years ago it passed the Lower House but was held up in the Senate. A second bill framed by a committee of both Houses has also made no progress. The third bill is really an amendment to the budget which provides that after January 1, 1915, a graduated income tax be established, but no provision is made as to its method of collection. The amendment has already been rejected by the Senate, but on August 18 an agreement was arrived at to consider it at the next session. Its enactment is dreaded, though it replaces the odious window and furniture tax.—Emile Olivier, who was Premier of France under Napoleon III, died at Annecy on August 20, at the age of eighty-eight. He was called "the light-hearted man" because he said that "with a light heart" he assumed all the responsibility of the war with Prussia which turned out so disastrously. His diplomacy is declared to have been of the wildest and most unreasoning kind. He was an easy victim for Bismarck. After Sedan he withdrew to Italy. In 1876 he attempted to reenter political life but was twice hopelessly defeated at the polls. He wrote a history of the Empire, and within the last year he was engaged in publishing a work about the Franco-Prussian war. He denies that France was unprepared, and declares that war was inevitable while Bismarck ruled in Germany.

Germany.—The wedding of King Manuel of Portugal with Princess Augusta Victoria, daughter of Prince

Wilhelm of Hohenzollern, which is to take place in September, is already causing trouble. The ex-King has arrived in Sigmaringen, and elaborate precautions have been taken by the police to protect him.—Replying to a question whether Germany's recent army increases meant an attack on France, August Bebel, the late German Socialist leader, just before his death at Zurich on August 13 last, wrote a letter which is given in the *Pall Mall Gazette*:

"The German Emperor has seen during the Balkan war that our army has completely gone to pieces—that is, our officers are incapable of commanding and the material is absolutely impossible. If the French had wished to attack us they would probably have been successful, for we were not strong enough at the frontier. If the French had guessed that they were strong enough they would have begun an attack. The German Emperor saw that French arms had much greater importance in the Balkan war than had German ones. He also knew that the military element from Germany that had helped the Turks was to blame for the misfortunes of the Turks. It is an open secret that Germany was to blame for this defeat."

These facts, Herr Bebel assured his correspondent, had been obtained from the best sources.—The movement for German representation at the Panama-Pacific Exposition at San Francisco in 1915 is gathering strength, especially at Hamburg.

Austria.—The eighty-third birthday of Emperor Francis Joseph was celebrated throughout the dual monarchy with great festivities on August 18. The Emperor is in excellent health.—The authorities at Budapest have ordered the Consulate of Argentina closed pending an official investigation of Argentina's methods in attempting to secure emigrants for the South American republic. The Argentine Consulate in Budapest had published and circulated glowing descriptions of the republic.—An attempt was made at Vienna on August 18 to assassinate Baron Skerloez, the new Royal Commissioner of Croatia, by a youth named Stefan Drejejo, who said he recently came from America. Drejejo told the police that he lived for some time near Chicago, where he was connected with a Socialistic organization, and that he returned last October. The Baron was shot in the arm.—Count Stephen Tisza, the Prime Minister of Hungary, has added another to his list of unparliamentary contests by fighting a duel with Marquis Pallavicini, a lieutenant in the Austrian army. Both were slightly wounded in the head.—Admiral Count von Wellenburg, of the Austrian navy, lost both legs, three petty officers were killed, three others and two civilians were wounded by the bursting of the breach of a gun on August 20. The admiral died on the following day.

The Balkans.—The Rumanian Government, which planned to confer full rights of citizenship on Jews who served in the army in the recent campaign against Bulgaria, according to the *Tageblatt*, has served notice on

several thousand Jewish volunteers that they were illegally mustered out, and that they will be sent home. The Government's favor, therefore, if limited to actual soldiers, will affect only 15,000 regulars of the 300,000 Jewish population. Meantime, the United States has instructed its Ambassador to England to express to the British Foreign Office its wish that in the pacification of the Balkans measures should be taken for religious freedom without distinction of race or creed. Its ministers to the several Balkan States have also been directed to make a similar application to the Governments to which they are accredited.—Prince Said Halim, the Turkish Grand Vizier, admits that the Turks have occupied Demotica, twenty-five miles south of Adrianople, and other strategic points on the right bank of the Maritza River. He denies that the Turks have occupied Dedeagatch, the terminus of the railroad on the Gulf of Enos, or that they are advancing on Gumuljina, about twenty-five miles to the northwest. The Porte clearly has not the slightest intention to abandon Adrianople, where Enver Bey has 250,000 troops, and where the number soon will be increased to 400,000. Despite official denials it appears that the Turks are projecting, if they have not already begun, the advance against Bulgaria. On the other hand, it is reported that Turkey is willing to give up all the territory claimed except Adrianople.—On August 21, King Charles of Rumania and Queen Elizabeth (Carmen Sylvia) were shot at near Sinai, a fashionable health resort in the Carpathians. Other reports say they were merely stoned.

China.—The rebels have abandoned Nan-Chang, capital of the Province of Kiang-Si, and arrangements are now under way for the entry of the Northern forces. After a feeble fight the rebels evacuated Wang-Chia-Tu in boats. A large number of them were drowned.

South Africa.—The South African Federal Court of Appeal at Bloemfontein, revising the finding of the lower courts, has ruled that Syrians are white men before the law. The contention was that Syrians because they hailed from Asia were not "Europeans" in the popular sense as opposed to native and colored folk. Hence their right to own fixed property was questioned. Lord De Villiers pointed out that if the Transvaal law of 1885 was applied to Syrians, they could also be confined within certain fixed areas. Looking at the whole tenor of the law, the court was satisfied that the framers of the law would have been horrified at the idea of restricting white men, even if they came from Asia Minor, to localities like those set aside for coolies, Arabs and other Asiatics. The degradation implied by such classification was keenly felt by the Syrians, who are presumably Catholics, as the editor of the *Catholic Magazine for South Africa* congratulates his "coreligionists" heartily "on this wise decision of the highest court of the land." Their social status is now fixed.

QUESTIONS OF THE DAY

The Buddhist Propaganda in England

Theosophists sometimes describe their new fangled system as "Esoteric Buddhism," and say that they have taken up the tradition preserved through the ages in the Buddhist land of Tibet. It most assuredly is not Buddhism. It is a crude combination of odds and ends from ancient paganism and modern spiritism, and other sources.

There has, however, in recent years been a remarkable movement in England culminating in the organization of a regular propaganda of Buddhism. It has nothing to do with Theosophy. Those who direct the organization include Oriental scholars who know their subject too well to treat at all seriously the strange jumble of patchwork doctrines that makes up the creed of Mrs. Besant and her allies.

Some twenty years ago the late Sir Edwin Arnold's poem, "The Light of Asia," gave English readers a presentment of the story of Gautama, the Buddha, in a form that attracted readers who would be repelled or bored by a formal treatise on the subject. Critics pointed out at the time that Sir Edwin had woven into his verses ideas and expressions from the Gospel story, and that his picture of the Buddha and his teachings was a composite one, an adaptation to Western views and opinions. There is no doubt that the book was an important factor in the popularization of Buddhist studies. Arnold himself had no idea of setting up Buddhism as something better than Christianity. In fact, he wrote another poem, "The Light of the World," expressly to set forth the Christian view that enlightenment and deliverance for mankind came from the Savior of Men, and from no mere human teacher.

In the days when the publication of the "Light of Asia" was a recent literary event, no one imagined that he would live to see Europeans making Buddhism their religion, and allying themselves with Burmese and Singhalese professors of this Eastern faith, or philosophy of life, for its propagation in the Christian West. But this appears to be the object of the Buddhist Society of Great Britain and Ireland, an association of students, admirers and adherents of Buddhism.

It was founded in 1907, at an inaugural meeting held in London, under the presidency of Professor Rhys Davids. He is probably among English-speaking scholars the greatest living authority on all that relates to the history of Buddhism, and its original Pāli literature. After a distinguished university career he spent some years in the Civil Service in Ceylon—a Buddhist country—and returning to Europe published a large number of works on Buddhism and its literature, including several translations from its sacred books, besides holding university professorships of the Pāli language and literature and of Comparative Religion. The fact of

a man with a record like this putting himself at the head of the English Buddhist movement at once differentiates it from the misnamed "Esoteric Buddhism" of the Blavatsky, Olcott and Besant type, and the absurdities of Theosophy. The Buddhism of Professor Rhys Davids and his colleagues is no new fangled modern system, but the genuine Buddhism of the East.

A member of the Society need not necessarily be a Buddhist, and from the mere statement of its objects one might suppose it was no more than a learned association specializing on this particular branch of Oriental studies. But its published literature and its lecture program show that it is much more than this. It puts forward the Buddhist teaching as the best key to the riddle of life and a practical rule of conduct—something that might conceivably, and with advantage, replace Christianity as the religion of educated Western men and women. A glance at the lecture program of the current year given at the Emerson Club will convince one of this.

The program is distinctly propagandist. The titles of some of the lectures are aggressive enough. A European speaker asserts the superiority of Buddhism to Christianity, and later natives of the East are invited to set forth the claims of Buddhism to the European audience. Another speaker takes for his subject "The Passing of God," for there is no place for the idea of God in the Buddhist system.

There lately appeared in the *London Times* an advertisement from the Society, asking for a young man, preferably a university graduate, who would be willing to proceed to the East to be trained as a Buddhist *Bhikku* or monk, with a view to being subsequently employed in propagandist work in Europe. From a statement of one of the officials of the Society it appears that there are already three men of British birth wearing the yellow robe of the *Bhikku* in Eastern monasteries.

The Society celebrates each year by a social gathering in London, a kind of anniversary festival, known as "Buddha Day." To quote the words of the editor of the *Buddhist Review*—the quarterly organ of the association—on this occasion the members of the Buddhist Society of Great Britain and Ireland—

"join with Buddhists in all parts of the world in meeting together for the purpose of expounding the tenets of Buddhism, and considering the various developments which have attended the efforts to spread what the members regard as the greatest religion yet brought to the human race."

The Buddhist Society has branches and centres of correspondence in various provincial cities, and in Ceylon and Burma. Names of Europeans and of Oriental Buddhists appear side by side on the list of the Council. Besides its quarterly review, the Society publishes a number of pamphlets, reports of "Buddhist Sermons" and a "Buddhist Catechism."

It is surely a strange and saddening spectacle to see a number of highly educated men and women brought up

amid Christian influences, thus allying themselves with the teachers of a pagan religion, becoming their disciples, and working with them to strengthen the system in the countries where it prevails and propagate it in the Christian West. It is one instance more of the strange aberrations to which men are subject once they cut themselves adrift from Christian teaching and embark on the sea of doubt. And it is difficult to understand wherein lies the attraction of this old Indian theory of human life. It is essentially pessimist, for underlying it all is the theory that individual conscious existence is evil, as necessarily involving suffering. In one of these Buddhist sermons that the Society has published, Bhikku Ananda Metteya describes the universe as "an awful round of suffering life." For the Buddhist salvation is emancipation from this "round of suffering." The older religion of India, Brahmanism, taught the emancipation was to be found in final absorption into Brahma, the one being. There was to be no individual conscious immortality, but an escape from individual existence. Only in a Pantheistic sense was the soul immortal.

Even under this system men's minds felt the "longing for immortality," the dissatisfaction with such a salvation as the Brahmans promised. In one of the Upanishads, a Rajah disputing with a Brahman, asks the pertinent question, "Of what good will this be to me if I cannot say, 'I am I'?" And the Brahman gives a very feeble answer.

Gautama, the Buddha, banished from his system the idea of even a Pantheistic Deity, in whom all lesser existence would be absorbed as waves fall back into the ocean. For him life was suffering, and the final hope was the end of the "round of existence," the perfect man escaping from a new birth in this world, and attaining Nibbana, (Sanskrit, Nirvana)—a blowing out like a taper flame—extinction. It can be described as liberation or deliverance only with reference to the underlying theory of the evil of existence.

The moral code of this system has points of contact with that of Christendom, different as the whole underlying range of ideas and motives is. Kindness and charity are prescribed as means of diminishing the sum total of human suffering. And as self and self-love are the source of desire, and desire means suffering, there comes an ascetic system of self-repression, bearing at times a surface resemblance to that of the Christian. The *Bhikku* in the Buddhist monastery, like the Christian monk, professes poverty, but he does so because attachment to worldly goods is a link to individual existence, not for the love of God-Man stripping Himself of all things for our sake. The pious Buddhist is taught to practice meditation, but it is in order to bring his mind into a mood of despising all the attractions of individual existence and desiring Nirvana as the ultimate release.

And yet this Dead Sea fruit attracts men in Christian lands! It is like a surrender to the mystery of evil. Being is something to escape from says the Buddhist;

there is no God, but only a world of suffering of whose origin we know nothing, but from which we imagine we can see this possibility of escape. There is evidence of the longing for immortality that is innate in the human mind in the attempts that are sometimes made to explain away Nirvana as something that is not annihilation; but such explanations do not fit in with the fundamental principles of the Buddhist system. Men, however, are not always logical in their beliefs, and thus in many Buddhist lands the popular religion is a mixture of Buddhism and other creeds that allow of some kind of future life, but in true Buddhism—the Buddhism of these European converts and their Cingalese and Burmese teachers there is no place for God, immortality, or even for the soul in any sense known to Christendom.

In the literature of the Society oratorical and poetic language veils the dreary pessimism and nihilistic stoicism of the religion of Buddha. But it requires no long examination to reveal the true character of the system that is offered as a substitute for the inspiring creed of Christendom. As it was said long ago, "There is nothing new under the sun." The spectacle of these sons of a Christian race sitting at the feet of Buddhist ascetics, or conning Pāli and Sanskrit "Scriptures" to find a new religion, brings to one's mind the oft-repeated "turning to strange gods" in the days of Israel, and the emptiness of the proposed substitute for the teaching of the Gospel recalls the Word of the Lord to the prophet: "My people have done two evils. They have forsaken me, the fountain of living water, and have dug for themselves cisterns—broken cisterns that hold no water."

A. HILLIARD ATTERIDGE.

The Verbiest Celebration

The recent festivities held in the little Belgian village of Pitthem on the occasion of the 225th anniversary of the death of the famous Jesuit missionary and astronomer, Ferdinand Verbiest, recall the memory of one of the heroic men who played such an important part in the evangelization of China during the middle and latter half of the seventeenth century.

On Sunday, August 10, the first of the three days' celebrations was inaugurated. Early on the morning of that day thousands of visitors from all parts of Flanders began to pour into the little town of Pitthem-lez-Thielt, the native place of Father Verbiest. The streets of the village were gaily decorated with the Chinese and Belgian national colors; garlands of roses and festoons of flowers made beautiful arch-ways at the principal crossings, while banners, pennants, escutcheons and highly colored coats-of-arms ornamented the doorways and windows of private dwellings, and floated from the flag-staffs or were emblazoned on the fronts of public buildings, and the little place took on an air of unwonted animation, the like of which had never been seen before in that quaint old Flemish town.

In the beautiful church, that had been restored within the past few years, and was now exquisitely decorated for the occasion, Mgr. Waffelaert, Bishop of Bruges, celebrated high Mass before a congregation that taxed the church to its capacity and overflowed into the street, while the panegyric on Pitthem's honored son was eloquently pronounced by Rev. Father Van Mierlo.

The civic celebration took place in the afternoon, at which high State officials and eminent Church dignitaries were present. The main feature of this part of the fête was a monster parade, in which twenty-four prominent State organizations from every part of the Kingdom participated. On the reviewing stand past which defiled the long procession were to be seen some of the highest officials of Church and State in the country. Mgr. Waffelaert, Bishop of Bruges, with his Vicar-Generals; M. Van de Vyvere, Minister of Public Highways; M. Pouillet, Minister of Arts and Sciences; counts, viscounts, barons, senators and State deputies; the Chinese Ambassador to Belgium, with his secretary; the Governor of West Flanders; the Burgomaster of Pitthem; members of the parochial clergy and of the Flemish Academy; the President of the Belgian Astronomical Society; prominent newspaper men, and representatives of many of the religious Orders.

When the procession had marched past the reviewing stand and the various divisions had taken up their appointed positions around the veiled monument in front of the church, a highly artistic cantata, composed by the Abbé Blondeel, was executed by a picked choir of carefully selected voices, at the end of which the various orators of the day were introduced in turn to the vast throngs by the chairman of the Verbiest Committee. One after another the different speakers paid their tribute of praise and loving veneration to the memory of the great Verbiest, and as the last of them, the Abbé Blondeel, in the name of the committee, turned over the monument to the care of the city, and the Burgomaster of Pitthem thankfully received it, the veils were removed, and the heroic figure of Ferdinand Verbiest was revealed, seated in a deeply pensive attitude and clothed in the robes of a Chinese mandarin of the highest class—at his feet lay a crucifix, an astronomical globe, and a large folio, unopened. On the base of the monument appeared the name of the sculptor, Count Jacques de Lalaing, and the following inscription: "*La Patrie à Ferdinand Verbiest, Jésuite et Missionnaire, 1623-1688.*"

At the sight of their beloved countryman's likeness thus elegantly worked in living bronze the vast throng burst into a mighty "*Vive Verbiest!*" and defiled past the monument, examining its many artistic beauties, while at the foot of the statue the Astronomical Society of Belgium deposited a beautiful sheaf of white lilies, bound together by the Chinese and Belgian colors, and symbolic of a spotless and immortal name.

Thus closed the first day's festivities in honor of Belgium's famous son, and it may not be out of place, now

that the eyes of the world are once more fixed upon the Celestial Empire and the harvest of souls seems to be whitening for the reapers, to sketch briefly the career of one who may justly be styled the savior and second founder of the Catholic missions in China.

Ferdinand Verbiest was born at Pitthem in the diocese of Bruges, on October 9, 1623. He made his classical studies at Courtrai, and afterwards took up the study of philosophy in the University of Louvain. In 1641 he applied for admission into the Society of Jesus, and on September 2d of that year he began his novitiate at Malines. Later on he studied theology at Seville, and was chosen out of many to defend theses publicly in 1655. During this time he also devoted himself to the study of astronomy and mathematics under the direction of the great Father André Tacquet.

In 1658, Father Martin Martini was sent by his brethren to Rome to lay before the Sovereign Pontiff, Alexander VII, the Jesuit position in the celebrated controversy of the Chinese Rites. He succeeded in obtaining from the Pope a decree rescinding the one issued by Innocent X, in which the Jesuit toleration of the Chinese practices of Confucian and ancestor worship had been condemned on the ground that these practices constituted religious, and not merely civil rites, as the Jesuit missionaries contended. It was then that the young Belgian priest, Verbiest, together with thirty-five others of his Order, asked and obtained the permission of his superiors to accompany Father Martini on his return to China, and to devote the rest of his life to the conversion of the heathen in that distant land of promise, already whitening for the harvest.

The party reached Macao, the second great city of the Portuguese East Indies, in 1659. Father Verbiest began immediately to give himself to the labors of the ministry in the Chinese province of Shen-si, but the next year he was summoned to Peking by the celebrated Father Johann Adam Schall von Bell, director of the Imperial Bureau of Mathematics in the Chinese capital, to assist him in his astronomical labors at the Jesuit observatory of Peking. He subsequently succeeded Father Schall as director of this observatory, and won even a higher place in the affections of the young Emperor, K'ang-hi, than his illustrious predecessor had enjoyed.

In 1664, during the minority of K'ang-hi, a persecution broke out against the missionaries. Father Schall, now old and paralyzed, was accused by a Mohammedan astronomer, who had succeeded in having himself appointed president of the Board of Mathematics in his place, of open hostility to Chinese traditions and customs. He was accordingly cast into prison, and sentence of death was pronounced against him. But the sentence was never carried into effect. For Father Verbiest, who had been imprisoned himself during the outbreak, undertook the defence of his accused superior with such convincing eloquence that the mandarin who had instigated the persecution was completely van-

quished, and Verbiest was appointed head of the Bureau of Mathematics by the Emperor.

In consequence of this appointment, and out of consideration for the rare ability which the learned Jesuit had shown in proving by a public test the superiority of European over ancient Chinese astronomy, his exiled brethren were recalled to their missions, the free exercise of the Christian religion was once more established throughout the Empire, and Ferdinand Verbiest became in a very true sense the savior and second founder of the Chinese mission, just as another eminent Jesuit before him, Matteo Ricci, had been its father and original founder.

Verbiest now realized, as his brethren had in the past, that only the exercise of the most extreme prudence would enable him and his fellow-missionaries to retain the foothold they had gained in a land which they had such difficulty in entering. It would have been sheer folly to declare outright their intention of preaching a new religion. For centuries of isolation and a highly developed sense of national pride had made the Chinese fancy that outside of their own country only barbarism existed, and "it was scarcely to be expected," as Ricci says in one of his letters to the brethren in Europe, "that while entertaining this idea, they would heed foreign masters."

The only way, therefore, that lay open to the missionaries of overcoming this national antipathy and distrust of "the strangers from the West," was to appeal to the well-known curiosity of the Chinese, and their love of profane learning. Mathematics and astronomy in particular had from time immemorial formed part of Chinese learning; and it was by means of these sciences, and of the many scientific instruments and objects of European art they had brought with them to the missions that the Jesuits hoped first to arouse the interest, and then to conciliate the good will of the Imperial Court, and of the mandarins and educated classes, and through these to reach the lower strata of Chinese society and spread throughout the Empire the good odor of the faith of Christ.

Thus the Chinese mission from Ricci's time until the end of the eighteenth century found its strongest ally in the aid it received from European learning. Verbiest himself made use of the profane sciences to prepare the ground and open the way to the direct exercise of the Apostolate. As he says in one of his letters, "books which the Chinese always welcomed as presents," (referring to many of the mathematical and astronomical works he had composed, and especially to some short treatises in Chinese on the principles of the Christian religion) "and which were especially esteemed because they came from my pen, were a means of conveying the truth to persons to whom the missionaries would otherwise never have had access." Rome itself put the sanction of its approval on the methods employed by the Jesuit missionaries to win this heathen nation to Christ, and in a special

Brief dated December 3, 1681, Innocent XI sent to Verbiest a complete vindication of the charges made against him by his enemies.

It would take too long to describe the many scientific instruments that Father Verbiest constructed for the use of the Peking observatory. He wrote many works to explain their construction, their object, and the manner of using them; his astronomical tables, which wholly revolutionized the Chinese calendar also fill many volumes. Suffice it to say that to him, and not to Schall, (as many suppose) belongs the credit of having designed and installed the instruments which were so much admired by the international troops at the time of the Boxer Movement in 1900. They found them on the platform of a tower of the imperial palace in Peking in a complete state of preservation after the lapse of 250 years. Even to the present day missionaries in China tell us that the beneficent influence of Verbiest's work still endures.

It is proper, therefore, that his fellow-townsmen should desire to perpetuate by the noble monument they have erected the memory of a man whose scientific attainments, as well as virtue, have brought such honor to his country, such credit to the Society to which he belonged, and such glory to the Church.

N. P. BELL, S.J.

Religion and Scientists*

The legend that scientific knowledge and religious conviction cannot cohabit in harmony, and that the more the former is taken in, the more the latter leaks out, until the complete scientist is altogether rid of religion, is still encountered in primers, magazines, novels, newspapers, family compendiums of universal knowledge, and other receptacles into which quacks, exploiters and amateur retailers are wont to gather the discarded scraps of more or less scientific agnosticism. Logically, of course, it should not matter much whether science, as popularly understood, should happen to see eye to eye with theology or not. It is none of its business. Religion does not come professionally within its scope. A chemist, physicist, geologist, zoologist, anatomist, entomologist, physiologist, anthropologist, physician, or even metaphysician, can, as such, know no more of the primal origin of things and their originator, the cause of the interrelation of soul and body, and their final destiny, than the cook, farmer, butcher, barber, or mechanic; and they often know considerably less. One can acquire as much knowledge of the Maker of sun and star with the naked eye as with a telescope, and our appreciation of the omnipotent Artist who painted the lily and the rose and constructed the human eye is not greatly heightened by the use of a microscope. But as such people have usually greater and better trained intelligences, their views on religion loom

*Religious Belief of Scientists. By Arthur H. Tabrum. London: Hunter & Pankhurst.

large in the popular mind, however wide of the subject the bias of their thought and training; and though we do not consult physicians on law, or zoologists on surgery, or geologists on farming, when they dogmatize on theology we are wont to do them reverence. A scientist is a specialist, except in religion. This he does not need to study; and when, rising from the analysis of clay or bones, germs or worms, he belabors religion mightily, then is he a scientist indeed to the snippets of the magazine and cheap romance.

But it so happens that the overwhelming majority of scientists were and are believers; that many of the greatest, like Galvani, Volta, Ampère, Linacre, Cuvier, Pasteur, were devout Catholics; that those who have notably enlarged the sum of scientific knowledge from Copernicus and Galileo to Newton and Kelvin—with the possible exception of Darwin, who said his immersion in material investigations had sterilized his spiritual faculties—found science “not antagonistic but helpful to religion”; and that not a few who entered the field of science as materialists, of whom Virchow, Wundt and Romanes are prominent examples, rose from their study of the things God made into a firm belief in a personal and omnipotent Creator. Father Kellner’s “Christianity and Leaders of Modern Science,” published in English by Herder, and reviewed in *AMERICA* of March 25, 1911, traverses the list of the great discoverers of the nineteenth century who advanced science to its present position and gave their names to its terminology, and shows they were Christian men by practice and profession, many of them exemplary Catholics, and that their researches had intensified their belief. It is an invaluable book of reference, as apart from its religious value, it provides an excellent survey of the entire circle of scientific achievement, thus supplementing the works of Professor Dwight, Sir Bertram Windle, Father Gerard, S.J., and such other defences of personal creation as draw their arguments from special branches of science.

Father Kellner confined himself to the great discoverers and pioneers of the nineteenth century, and excluded the living from his scope; the present work deals chiefly with the living scientists of the English speaking world, including nearly all whom the writer knew to have attained some distinction in any department of science. The “Rationalist Press Association” of London, of which the apostate McCabe is prophet, had been issuing a multitude of pamphlets containing such statements as: “Not a single man of science is against us,” and “it is extremely doubtful whether any scientist or philosopher holds the doctrine of a personal God”; and the absence of a public declaration on religion was construed a profession of agnosticism. The “Christian Evidence League,” a London Protestant association, determined to ascertain the facts, addressed to English and American scientists the following questions:

1. Is there any real conflict between the facts of science and the fundamentals of Christianity?

2. Has it been your experience to find men of science irreligious and anti-Christian?

Several hundred replies were received from presidents, professors and scientific writers, and with two exceptions all were in the negative. The pertinent extracts, which occupy over two hundred pages, and present intrinsic evidence of conscientiousness, have a distracting variety of interest. The writers are quite clear that scientists generally are not irreligious; that the greatest were and are the most religious; that the few who are sceptical are so from temperamental rather than scientific causes, mistaking for Christianity its caricatures, and have not attained scientific eminence. They are sure there is no conflict between science and Christianity, as they understand it; but as to what that Christianity is, they are just as vague, varying and conflicting as their unscientific Protestant brethren, no more and no less. They range down from a full acceptance of Christ and the Bible to a rather shadowy theism, and only agree on the general principle that scientific inquiry leads towards God rather than away from Him, and that science cannot be at variance with the doctrinal teachings of Christ and the Bible.

This satisfies the Christian Evidence League, which seems to exact little of Christianity or evidence, but it is as much as could be expected from the source, and quite enough for the purpose. It is noticeable that the greater their service to science the stronger their Christian profession. Lord Lister saw “no antagonism between the Religion of Jesus Christ and any fact scientifically established”; and Lord Kelvin, who found “every action of free human will a miracle to physical, chemical and mathematical science,” added: “If you think strongly enough you will be forced by science to belief in God; you will find science not antagonistic but helpful to religion.” Lords Rayleigh and Avesbury, Sir William Ramsay, Sir George Stokes, Sir William Crookes, Sir Henry Roscoe, Sir William Abney, Geikie, Dawson, Prestwich, wrote to the same effect, as did practically all the British scientists who won distinction by positive achievement. Several observed a growing reaction against the materialistic dogmatism of the early Darwinian period, when “heaven and miracles, life and death, were explained by the blessed word ‘molecules.’” Science now is “less cock-sure about many things, and men are less ready to declare that what they do not know is not knowledge.”

It is a somewhat surprising pleasure to find that the vast majority of American scientific men hold similar views, contrary to the British Rationalist’s assertion that, “beyond question the higher culture of America is rationalistic.” It would seem that here also a strong reaction has been setting in, for university presidents, professors and noted scientists from New York to San Francisco no longer perceive a conflict between science and religion, and testify to the general absence of anti-Christian bias. Not a few of them, like Dr. Osler, make

sorry Christian defenders, and in fanciful and flexible variety of view they bear a family resemblance to their fellow-Protestants of England. The value of each may not be great intrinsically, but the general agreement of men of thought and culture in opposition to the legend that science and religion are incompatible, has a cumulative weight that will gradually be felt by the mediate purveyors of popular science. The book would have been more orderly and illuminative had the author followed the masterly methods of Father Kellner, to whom he refers appreciatively; but it does present in long array the argument of mighty names, which to a large class of minds is more convincing than logic. It misses an opportunity of disposing of Haeckel by presenting that charlatan's skeleton impostures, and it fails to account for the origin of the legend it assails, unlike Father Kellner, who shows that while the masters of science were toiling laboriously or writing for students with technical accuracy, Tyndall, Huxley, Spencer, and their parasites, who contributed nothing to the sum of knowledge, were writing and lecturing to the popular taste, transforming to the eye and ear of the groundlings fascinating but impossible hypotheses into the "gospel of science." In as far, however, as it shatters this fallacious gospel and shows that the true facts of science and religion, which derive from the same source, are in accord, and their sponsors in substantial harmony, "Religious Belief of Scientists" should prove serviceable.

M. KENNY, S.J.

What was "Magna Charta"?

A correspondence in the New York *Herald* on the claim some Protestant Episcopalians make to be called Catholics, has given certain of their controversialists the opportunity of betraying their lack of history. One of these gives the following reasons for denying the fact that Henry VIII was the originator of the existing Church of England:

"During the middle ages the English communion yielded an enforced obedience to Rome, which the English clergy were glad to throw off when Henry repudiated the Papal claims.

"The Pope had granted the King a dispensation to marry his deceased brother's wife, and afterward, when Henry asked the Pontiff to declare this no marriage, the Pope refused, giving the clergy the opportunity to reaffirm the decree of magna charta."

Magna Charta was not a collection of decrees. We presume, therefore, that by "the decree of Magna Charta" he means its first chapter: "The Church of England shall be free, etc." That famous document is one of those things which many speak about without having any acquaintance with them. A charter is a royal instrument recognizing existing rights, or conferring privileges. Let us say a few words to explain what the

Great Charter was, how it originated and what its first chapter really means.

It is commonly held to have been the foundation stone of English liberty. In a sense this is true; for it was a royal acknowledgment of rights never to be infringed again by royal tyranny. Still, were one to seek in it any specific mention of what are understood as an Englishman's rights, he would be disappointed. Though some of its articles are of great constitutional value, such as the fourteenth, which undertakes that the Great Council shall be summoned whenever there is question of extraordinary aids; the seventeenth, which fixes the Court of Common Pleas at Westminster, so that suitors shall no longer have to follow the royal court from place to place; the eighteenth and nineteenth, which regulate the itinerant courts and order that in minor, as well as in major matters, there must be a proportion between the crime and its punishment; and the thirty-ninth and fortieth, which provide for everybody judgment by his peers and according to the laws of the land, and prohibit the selling, delaying, or denial of justice; the greater part of its articles, nevertheless, regard the feudal relations of the times.

The origin of the Charter is found in the tyranny of the Angevin Kings, of whom John was the worst. They tyrannized over barons and churches alike. In the present article it will suffice to consider their lawlessness in matters ecclesiastical. They had a habit of keeping sees and abbeys vacant, so as to appropriate their revenues. When they consented to the filling of the vacancies they would take away all liberty of election by presenting their nominees to the chapters, a practice confirmed by Henry VIII when he gave, as Protestant Episcopalians imagine, liberty to the Church of England, with this addition, that to refuse to elect the nominee was to incur premunire, virtual outlawry, a law existing to this day. They infringed upon the jurisdiction of ecclesiastical courts and were guilty of other excesses. In July, 1205, the Archbishop of Canterbury died, and a part of the chapter, to forestall a royal nomination, met by night and chose in his stead their subprior and sent him to Rome for confirmation. Some days later John appeared with his nominee, John de Grey, and forced the chapter to go through the form of election, and sent him to Rome on the heels of the subprior. Innocent III solved the difficulty by rejecting both and consecrating for the vacant see Cardinal Stephen Langton. John refused to allow the new Archbishop to land, and the Pope, expostulating in vain, laid England under the interdict. This lasted for five years, until in 1213, the Pope deposed John, giving him to the first of June of that year to make his submission. He yielded, and on the fifteenth of May, having sworn to receive Cardinal Langton, to annul every injustice and to make restitution for all wrongs, in the midst of his barons and the bishops of the realm, who approved the act as their best security for the future, he surrendered his kingdom to the Legate

Pandulf, and received it again as the vassal of the Vicar of Christ.

In 1214 was the battle of Bouvines. On this decisive field the King of France crushed his baronage utterly. John returned from it a beaten man at the mercy of his. This the barons recognized; and towards the end of the year they drew up a list of the grievances of Church and State, demanding a reform. John appealed to the Pope, who, considering only the fundamental relations of suzerain and feudatory, forbade the barons to take action, but promised to obtain for them satisfaction. In this the Pope acted as a temporal sovereign, not as the spiritual head of Christendom. The barons would not submit. Langton here made his great mistake. He knew the justice of the demands on the King. He knew, too, that they were in the main according to the Pope's mind. He looked upon the appeal to the suzerain as a mere subterfuge; for of all the Angevins none was more wily and astute than John. He persisted in opposition, and joined the barons who had proclaimed themselves the army of God and of Holy Church, to extort at length the charter of Runnymede. But, contrary to the common idea, this was not the Great Charter of England. John appealed again, and the Pope annulled it on the ground that the mode in which it was obtained was a violation of the suzerain's rights and a degradation of the royal dignity. What would have happened had John survived it is useless to attempt to settle. But this is certain, that the place of the Charter in the British Constitution is due directly neither to Langton, nor to the barons, nor to John, but to the Holy See. A little more than a year after Runnymede John passed from earth, and was succeeded by his son, Henry, still a child. The Papal Legate, Gualo, was one of the guardians, and, with his approval, a second charter was granted freely, which contained all the substantial clauses of the one extorted at Runnymede. A few years later the King reissued the Charter, with a few slight alterations, and in this form it is the authentic constitutional document.

Hence, the meaning of the first chapter providing for the freedom of the Church and the freedom of election is clear. It was not directed against the Pope's jurisdiction, or the "encroachments of Rome." The whole history of the Charter proves that it was directed against royal aggression. To Langton who, as Archbishop of Canterbury, was a visible testimony in favor of Papal jurisdiction against royal supremacy, and Gualo, the Legate, more than to any others is due the fact that it ever became a reality. It was, therefore, a vindication of the rights of the Church and of the Holy See. So far, then, was this chapter from being reaffirmed at the Reformation, that the assumption of the supremacy by Henry VIII was an open violation of it, as has been every act of his successors exercising their usurped supremacy. Episcopalians profess an anxiety to have real English history taught. Let them begin with Magna Charta.

HENRY WOODS, S.J.

CORRESPONDENCE

Catholic Press Association Convention

The third annual convention of the Catholic Press Association was opened in Milwaukee on Wednesday, August 13. There are now forty-seven publications in the organization and a majority of these were represented at the sessions. Thus far only the papers published in English have entered the association, but it is hoped that before long those printed in German, Polish, French and Bohemian will be added to the membership. Among the advantages hoped for and already to some extent experienced from fellowship in one general organization is the strength that comes from this closer bond of union as well as the helpfulness that lies in an interchange of views on ways and means of conducting a Catholic paper successfully. The immense service which the press is capable of rendering to the Church and the means through which increased efficiency is to be obtained formed the principal topics of the papers read and discussed at the various sessions of the convention and of the addresses delivered by the members of the hierarchy who honored the meetings with their presence. The Rt. Rev. James J. Hartley, Bishop of Columbus, the honorary president of the Catholic Press Association, was present at all the sessions. His sympathetic interest and wise counsels were deeply appreciated by the assembled delegates. Another distinguished prelate whose presence and words were a source of encouragement was the Rt. Rev. James A. McFaul, Bishop of Trenton, N. J.

Archbishop Messmer of Milwaukee welcomed the delegates to the city and in an extended address dwelt on the loyalty and obedience due to the Church and to her representatives, the hierarchy, by those who as editors or writers could do so much to retard or promote the cause of truth. The Rev. Joseph Koesters, missionary apostolic to China, made an appeal for a more particular recognition by the Catholic press of the work in the foreign mission field. Bishop Busch of Lead, South Dakota, added a word on the importance of interesting Catholics in the missions of our own country. The acting chairman of the convention was the Rev. James H. Cotter, D.D., of Ironton, O. The new officers of the association are: John P. Chew, St. Louis, president; the Rev. W. P. McIntyre, O.P., Somerset, Ohio, vice-president; the Rev. O. T. Magnell, Hartford, Conn., secretary, and Charles J. Saegle, Pittsburgh, treasurer.

Mrs. Besant's Slanders on the Church

The following open letter has been addressed to Mrs. Annie Besant by the Catholic Association of India and Burma:

"In a letter dated May 10, 1913, which as President of the Theosophical Society you addressed to all the Theosophical journals in the world, and which we also find in other newspapers in India, you say with reference to a certain practice and advice to young boys given by Mr. Leadbeater: 'He brought the idea over with him from the celibate priesthood of the Anglican High Church and the Roman Catholic.' It is clear from your own letter that you are fully aware of the gravity of this accusation brought against our clergy. You yourself characterize the Leadbeater advice 'as most mischievous and dangerous.' You protest against the attempt 'to injure the Theosophical Society by identifying it with this advice' as

'shameful to all who descend to it,' and as the President of the T. S. you 'once more strongly repudiate it.'

"On another occasion, in a letter to the Corresponding Secretary of the Esoteric Section of America, in July, 1906, you still more severely brand it as 'essentially earthly, sensual, devilish.'

"In the recent case at the High Court, Madras, the judgment states that Mr. Leadbeater's opinions in the matter are 'certainly immoral and such as to unfit him to be the tutor of boys . . . and render him a highly dangerous associate for children.' It is this immoral, essentially sensual, devilish practice you now describe as brought over from the celibate priesthood of our Church.

"You cannot, therefore, be surprised that we deeply resent your shameful attempt to injure our clergy by identifying it with this 'most mischievous and dangerous advice.' An Indian paper, well known as holding your sect's views, characterizes it as 'an ungenerous and unjustifiable attack on a most respected body of spiritual workers,' and considers it clearly your duty to explain or withdraw the accusation. We do not accept as exonerating you what you quite recently stated in a letter to the Madras papers, *viz.*, that you only repeated what was put in as evidence in the Madras lawsuit. We find that your 'repetition' aggravates the evidence, and your widely circulated letter gave to the unjust charge a prominence which court case reports in a few local papers could never command.

"At all events, what you indignantly repudiate as far as your society is concerned, we repudiate much more indignantly with regard to our celibate clergy. We consider it as a most unwarranted and malignant calumny against the well-known teaching of our Church. We emphatically declare that it is impossible to bring forward the slightest proof to substantiate such an outrageous libel, either from approved writers in the Catholic Church or from a single fact which happened anywhere with the open or tacit approval of our Church. In the name, therefore, of the thousands of Catholics whom our Associations represent; in the name, we may say, of all the Catholics in India, Burma and Ceylon, we hereby demand that you publicly substantiate your charge or unconditionally withdraw it. It is clearly your duty to take this step, and it is our right to demand it."

Religious Revival in France

According to a contribution to the *London Catholic Times*, the French clergy are now laboring strenuously and successfully, hand in hand with the zealous laity, for the re-Christianizing of France.

"It is not only in Paris and the great cities that good work is being done," says this writer, "among the numberless organizations of laymen for Catholic objects, there is an association for the 'Assistance of Country Missions.' It has its centre at Paris, and the report just issued by its secretary, Count Jean de Nicolai, shows what it has done in twelve months to help the Curés of poor provincial parishes. Besides gifts of altar vessels and the like to the value of 12,000 francs, it has made money grants amounting to over 34,000 francs. It has provided over 60,000 francs for parish schools, founded a large number of circulating libraries of Catholic books, and provided for the preaching of no less than 2,400 missions in country parishes. This is the work of one association among the many new organizations created to meet the crisis in France. And it is a most encouraging feature

of the new situation that French Catholics are giving their personal service and their contributions of money to Catholic objects of every kind so freely that the formation of these new societies has in no way diminished the income of the older organizations. Thus, the Conferences of St. Vincent de Paul had never a stronger membership or ampler resources, as the reports presented at the recent Ozanam Centenary showed. And the Society for the Propagation of the Faith has a larger income from its French circles than it ever had before. The fact is that there has not only been an increase of zeal and charity in France, but also great numbers of men, who, till this new renaissance of the French Church began, had stood aloof and taken no interest in religious matters, are now good Catholics, and are taking their part in the general work of reorganization and propaganda. And the movement is likely to show even greater results, for the first years after the 'Separation' have been a time of difficulty such as will not recur. The organization has now been created to meet the new situation, and the success so far obtained is so encouraging that there is not likely to be any slackening among the workers, whose numbers are being increased as each month goes by."

The Paris correspondent of the same paper says:

"A Catholic Congress has taken place at Bourges, presided over by the active and enterprising Archbishop, Mgr. Dubois, and those who were present noticed that the Catholics of France are daily becoming more inclined to adopt the methods that have served the cause of their adversaries. The question of the Catholic Syndicates was well to the front during the Congress. There is no doubt that these syndicates, both for men and women workers, are a necessity, if the Catholics wish to hold their own against the growing tyranny of the revolutionary syndicates of *la Confédération Générale du Travail*. It was stated that there are at present twenty thousand workers, men and women, who belong to the *Syndicats Catholiques*. Their number ought to increase if they are to counteract, in a perceptible way, the evil influence of the revolutionists, but this little army is closely united; it is guided by Catholic principles, and fervently devoted to Catholic practice. Indeed, an interesting discussion was suggested at the Congress by the very fact of its strongly marked attitude: some laymen interested in the cause advocated a larger conception of what is called a Catholic 'Federation' of workmen; they believe that not only practical Catholics, but all honest, sincere, law-abiding citizens should be admitted. Others hold different views, and are struck by the advantage, at the outset of any social movement, of appealing only to those whose thorough Catholic spirit and practice inspire absolute confidence. Both opinions were eloquently defended, and the discussions that followed prove a fact of considerable importance; that the French Catholic laymen are keenly interested and remarkably competent in all the social questions to which half a century ago they were indifferent. This in itself is one of the many happy symptoms of what one may call, without hesitation, the religious revival in France."

The Christians of Travancore

In the *native States* of India the Christians are affected chiefly by the civil disabilities imposed on them. These States are practically autonomous in the administration of internal affairs, their subjection to the British Rajah

consisting in the payment of an annual tribute and the general supervision of a British officer called Resident. A large margin of freedom and independence is thus left with the native rulers. Hence, the Christians under them are often discriminated against; a circumstance which does not obtain in British India. Liberty of preaching and the profession of the Christian Faith are generally conceded, although here and there some intolerance still prevails. But in civil matters, in the enjoyment of official positions and public honors the Christian community is decidedly put at a disadvantage.

Until some years ago few native Christian officials were employed in the service of the States. With the advancement of culture, however, and the spread of western civilization, a more liberal spirit was introduced, and a sprinkling of the Christian element is in evidence in the public offices. Yet it is far from an adequate representation. This "official" injustice is not, perhaps, so manifest in the native States outside Malabar, for the simple reason that in them the number of Christians capable of participating in the higher grades of public service is very limited.

Travancore, with her "little sister" Cochin, is the most Christian province of the Indian Empire. The large community of the St. Thomas Christians naturally forms there the bulwark of Christianity. There is among them a great Brahmin and high caste element, which has been instrumental for many centuries in securing special favors from the Rajahs. Privileges denied to all but the Brahmins have been conferred upon them, and before the advent of the Portuguese the St. Thomas Christians had grown so powerful as to have a ruler of their own. Again towards the close of the eighteenth century their chief, Mathew Tharakan (*i. e.*, Marquis) was practically ruling the country as *Dewan* (prime minister), but since the growth of missions and the increase of "new converts," mostly from the lower ranks of society, the tendency has been to place all Christians on a footing of equality; the exclusive privileges enjoyed of old by the Syrian Christians are no more what they had been. Thus it happens that at present the Christian body as a whole has to fight against the undue usurpation of official positions by the predominant Hindu section.

The total population of Travancore is roughly 34 lakhs (a lakh is 100,000), of which the Hindus can claim 23, and the Christians a little over 9 lakhs. The percentages are, therefore, 67 and 26, respectively. But these figures by no means represent the influence and the energy of the two communities. Mere numbers do not count. The advancement of literacy, which makes a community living and articulate, can alone be considered the true and just criterion. Travancore can boast of greater literacy than any other part of India, the total average being 150 per thousand. The Christians present a record of 184, while the Hindus can claim only 142, which is less than the total average. In the literacy of females the Christians surpass the Hindus two to one. This is remarkable enough; but the number of those who are literates in English is still more remarkable. The total average of English literacy for the State is 8 per thousand, while the figures for the Hindus and Christians are 6 and 13, respectively. Thus in English education, which is the only passport to Government employment, the Christians have made more than twice as much progress as the Hindus; and as regards the English education of females in particular, the Christians are much superior to the others, the figures being

6 and 1 per thousand, respectively. On calculation we obtain 27,200 literates in English for the whole State, 13,800 among the Hindus and 11,700 among the Christians. Now, equal efficiency being supposed (about which presently), the offices in the State should be distributed according to the proportion between the total English literacy and the respective figures for the two communities; that is, 51 per cent. of the offices for the Hindus and 43 for the Christians. But the *actual* distribution in favor of the Christians falls far short of the calculated percentage.

In the comparison of offices there is one difficulty which should first be settled. What amount of salary shall be taken as a basis? Too high or too low a sum is equally misleading. Considering the economic condition and the money value in the State, the sum of 250 rupees (about \$83) may safely be regarded as a sufficient basis. Now, the State Directory has on record 125 offices with a salary of 250 rupees and above per month. Of these, 91 places fall to the lot of the natives, full 71 being held by the Hindus, and only 14 by the native Christians. Thus the actual distribution of offices between the Hindus and Christians is in the proportion of 71 and 15 per cent., whereas their claims on the ground of literacy were found to be 51 and 43 per cent., respectively. Collating the calculated and actual figures we find that the Hindus receive 27 per cent. more than their due, while the Christians are deprived of their rightful claims by 28 per cent.

The figures are too eloquent to need any comment. What have the Christians done to deserve this degradation? Are they less efficient, less gifted intellectually than their Hindu brethren? The university results published for the past decade do not justify such an apology for the Government's partiality. During the given period Christian students from Malabar have stood very high in the university examinations; ten of them secured first-class, six holding a double first-class distinction which in Oxford would entitle the winners to fellowships in their respective colleges. Speaking generally, the Christian youths of Malabar, and especially the Syrian section of them, are as brilliantly endowed as those of any other community in India, Brahmins included. Moreover, Christian graduates who have entered the public service in other States, or in British India, have acquired professional distinction.

The explanation then of the policy of the Government is to be sought chiefly in the popular ideas about the ascendancy of the Brahmins. They are the priestly order of India, and there is a legend in Malabar to the effect that Sri Parasurama (one of the mythical *avatars*) dedicated the country to the Brahmins. The natural consequences are that they dominate the councils of the Maharajah, and are credited with a title to honors and State emoluments beyond their personal merits. But such an idea can scarcely work under the present conditions of society. The twentieth century is upon us with all its implications of democracy, culture and equality before the law, and the rich promise of a radical change in thought and policy. Hence a strong and wide protest has been raised in the Christian Press, Catholic and Jacobite (which practically leads public opinion in the country) against the unwarranted partiality of the Government, and there is every hope that in the long run the voice of the Christian people of Travancore will prevail, and the honors of the public service be meted out to them according to their deserts.

A MALABAR SYRIAN.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 30, 1913.

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Degradation of the Stage

The theatrical season in New York opened with "a white slave play" called "The Lure." It was crowded with indecencies revealed and suggested. It had been prefaced by the offensive eugenic drama known as "Damaged Goods," supposed to be pathological and psychological in its purpose, and to be passed on, as to its ethical value, by clergymen, physicians, eugenicists, sociologists and others, but subsequently thrown open to the general public and triumphing completely when on August 25 it was presented in Buffalo at the Fourth National Congress of School Hygiene, no doubt for the purpose of ultimately familiarizing the children with its foulness on the score of morality.

Now comes another horror. It is billed as "The Family Cupboard," and its plot, as described by a theatrical critic, "is one that perhaps with a single exception has grouped the most sordid collection of characters that could be gathered together in one play." It is the story of a business man whose extravagant, light-headed, hard-hearted and fashionable wife usually dined away from home and supped late after the opera. The husband is not at all crushed by his supposed loneliness or her folly, but gaily furnishes a flat, "the purpose of which,"—we are quoting the critic again,—"the stage is never reluctant to relate."

When bankruptcy stares the family in the face, husband and wife come together, but a dissolute drunkard of a son reveals the double life of his father and opens "The Family Cupboard." A divorce is threatened, the father dismisses the creature with whom he had been consorting, but his debauchee of an heir, now in maudlin love, determines to marry her. He is dissuaded from doing so—it matters little how—after he had struck his discredited parent, and finally the offensive female flits back to cheap vaudeville, after being paid her price.

The author of the play is described by the press, as

"one who after graduating from the Bowery aspired to write for Broadway. When 'Bought and Paid For' had been produced, he sought a new sensation with that unholy thing called 'a punch,' and he found it." On the first night, when "The Family Cupboard" had been opened and its skeletons exhibited to the public, he was brought to the footlights by Manager Brady, who described him as the man who had "put over a great play." The timid and bashful scribe who had just "put over" this great play, we are told, was seized with stage fright, but he need not have been startled, for "it was not," the newspapers assure us, "the kind of audience that balks at unsavory details." Indeed, such an individual could face anything.

In view of all this public shamelessness, one naturally asks are there any lower depths of indecency into which the drama is going to descend? Is there any other "punch" awaiting us? Are the men and women and young boys and young girls who flock to such exhibitions scornfully heedless of the comments that must necessarily be made on the character of their own lives? Finally, have the municipal authorities no rights or duties to protect the public from such abominations?

"Wildcat Eugenism"

Dr. William Bateson, former professor of biology in the University of Cambridge and Silliman lecturer at Yale University in 1907, in a paper on "Heredity," read before the International Congress of Medicine a few days ago, condemned as "unscientific and unsound" the attempts now being made by the lawmakers of New Jersey and Pennsylvania to regulate all marriages within those States according to the new "science" of eugenics. He made a strong protest against what he called the "wildcat eugenism" of the United States.

"I should be sorry to see adopted in Great Britain," he says, "the violent methods put to use in some parts of the United States. It is one thing to check the reproduction of hopeless defectives, but quite another to organize wholesale tampering with the structure of the population, such as will follow if any marriage not regarded by officials as eugenic is liable to prohibition. Nothing yet ascertained by genetic science justifies such a course. If these measures are adopted we may, while ridding the community of mania, leave it generally affected by dullness."

Almost simultaneously with this condemnation by the great English eugenic specialist of the "violent measures" adopted by his fellow-eugenicists in this country, and by professional "reform" agitators in legislative circles, appeared an interview given by his Eminence Cardinal Gibbons in Milwaukee, where he formally opened the twelfth annual convention of the American Federation of Catholic Societies. In this interview his Eminence attacked the recently enacted "Eugenics Law" of Wisconsin.

"Eugenics is a fad that is bound to pass with the rest of the fads," said the Cardinal. "That sort of legislation

cannot last long. Marriage is something sacred, and it should be left to the man and woman to decide whether they wish to make the contract or not. No civil laws should interfere. When you say who shall or shall not marry you are infringing personal liberty."

Here we have side by side a double condemnation of the "accursed itch of meddlesomeness" which prompts so many of our State legislatures to tamper with the sacred bond of matrimony and with things in general that concern them not. But while the eugenic professor protests on the grounds of policy rather than of doctrine against such legislation as "unscientific and unsound," the eminent Cardinal goes further and pronounces it positively unethical and immoral.

Herein lies the crux of the whole eugenic question from the Catholic point of view. If every individual human being is to be bred only for eugenic "points," and conjugal relations are to be regarded in the light of selective breeding on the stud-farm; if the object of marriage is to produce thoroughbred specimens of brute humanity, and the human soul, with its marvelous powers of intellect and free will, is wholly to be disregarded, then we have little fault to find with legislative reformers and professional and amateur eugenic faddists who seek to "play providence" to the whole human race.

But if marriage is a sacred institution established and sanctified by God Himself for the propagation and proper rearing and education, physical, mental, moral and spiritual, of the human family; if man is not merely the nobler brother of the brute, but a being of an essentially higher order, with an origin and a destiny infinitely beyond that of the irrational world, over which he has been constituted lord and master by the Creator; if he can work out the lofty purpose of his existence in spite of a diseased body and a "eugenically defective" mind, then must we cry "Halt!" to the ill-advised enthusiasts who would tamper with the sacred institution and obligations of conjugal life in violation of the laws of nature and of nature's God.

A Fatal Admission

A very remarkable feature of certain recent autobiographies of Modernists is the confession which they make of deliberate and long-standing deception. The writers speak of years passed in the bosom of the Catholic Church, during which they feigned full credence of her doctrines, and complete submission to her laws, whereas in point of fact they had lost both Faith and obedience.

Now it is the ex-Abbé Loisy who comes forward with a damaging admission. He lost his faith, according to the *Fortnightly Review*, about the year 1886, when he was scarcely thirty years of age. He declares that his course at the seminary was an intellectual and moral torture, and that the teaching of his Biblical professor, Vigoroux, (now Secretary of the Biblical Commission) convinced him that the truth could not be found by following the traditional paths. Loisy took upon himself

the responsibilities of the priesthood, and for some seven more years kept up the appearance of orthodoxy. It is indeed strange that these men who so boldly confess their double-dealing to the world, cannot see what impression their fatal admission of deceit must produce on honest folk. In matters of the supremest moment these systematic dissemblers and deceivers of their ecclesiastical superiors seek to lead and guide the faith and morals of their age!

The London "Times" on Roman News

We have expressed our opinion very strongly from time to time on the despatches sent from Rome concerning Vatican affairs and published in our daily papers. We pointed out the impossibility, that the ordinary news-gatherer is under, of obtaining authentic information on many things, and showed from the very wording of his stories that they were, at least in their details, the products of his imagination. Some took offence at this, attributing it to a blind partisanship, or to a resentment for any attempt of the secular press to penetrate the pontifical palace.

To show the justice of our remarks, we are happy to be able to quote the following from the Rome correspondent of the London *Times*, a journal with no love for the Holy See:

"Every visitor to Rome knows the great door of bronze—*il Portone di Bronzo*—which gives access to the Vatican from the end of Bernini's colonnade. . . . The door has a fascination for tourists; it marks the boundary between the Italian kingdom and the Papal State—as the Swiss sentries witness—between a very new order of things and a very old. But for nobody has it a greater fascination than for the Roman journalist. Give him the slightest excuse—a rumor that the Pope is indisposed or that the Cardinals are all going on strike—and he will spend long happy hours under shelter of the outside colonnade and fill the pages of his newspaper afterwards with wonders of romance. The great advantages of this form of journalism are that the reporter is secure against competition, since one story is as good as another in the certain absence of truth, and that he is secure against authoritative contradiction which, being the monopoly of the *Osservatore Romano*, rarely is heard before half a dozen newer and more startling inventions have surpassed the first.

"Just now the Roman journalist has had a very enjoyable time outside the *Portone di Bronzo*, and the object of his attentions has been the Swiss gentlemen on the other side of the door. The Swiss Guard itself—the actual barrier between the journalist and all the entrancing mysteries which await his revelation within the Vatican walls, the inexorable sentry who opposes a halberd and the unintelligible Swiss language to all journalistic inquiry—has furnished material for many well-filled columns. It need hardly be said that the journalist made the most of the occasion; even the bronze door was put to shame by the brazen improbability of some of his inventions. . . . It seems a pity sometimes that it is such a barrier of news. If only information

came out of it more freely there would be no reason for the Roman journalists to draw so largely on his own imagination. The foreign Press, it is true, would be the loser of some sensational stories, but, after all, truth, however dull and sober, has some claim on our respect. The world would never have heard, for instance, that the Pope had one morning determined on a new dogma; just as an ordinary man would have made up his mind to a new suit of clothes. Nor would it have been startled to hear that the Holy See intended to increase its territory by purchase. The real sinfulness of these stories lies in the fact that it is only a Roman who can appreciate their inherent absurdity; the outside world swallows them in all good faith."

We can not agree with the *Times* correspondent on the propriety of opening wide the bronze door. This is a matter to be decided by the Holy Father exclusively. Neither are we as sure as he of the simple innocence of the Roman journalists. Nevertheless we are glad to have his testimony to their methods, and to the unreliable character of the news they disseminate.

Italian Freemasonry

The *Idea Nazionale*, which is the organ of the Italian Nationalists, has set on foot an enquiry about Freemasonry. It has interviewed the most conspicuous personages in Italy and requested a reply to the three following questions:

1—Do you think that the existence of Freemasonry is compatible with the conditions of modern life?

2—Do you think that the materialistic rationalism and the humanitarian and international ideology of which France is declaring itself the mouthpiece is in keeping with the trend of modern thought?

3—Do you think that the public and secret action of Freemasonry on Italian life and particularly on that of the army, magistracy, the schools and the public administration makes for the good of the country?

The answers were numerous and illuminative. Very many, senators, deputies, professors, writers, replied in the negative, all declaring that the Lodges were a source of danger for the nation. The venerable Senator Luigi Pastro, for instance, sent the following reply:

(1) In a free country the fact that a society is secret is a confession that it is ashamed to manifest its purpose.

(2) As long as there exist different languages, religions, customs and peoples, Internationalism will remain a Utopia.

(3) The necessity of entrenching itself behind a secret reveals Freemasonry's perverse purpose of injecting into the army, the magistracy and the school the poison of its aims and aspirations. Hence it constitutes a danger for every institution of the land.

There are other letters from generals, admirals and judges giving expression to similar sentiments. It may be urged that these views are applicable only to Italian Masonry. But such a restriction cannot be admitted, for

has it not been lately declared in England that the Grand Orient which rules on the Continent is the genuine and true type of the Craft? And have we not seen Oyster Bay falling into the arms of Masonic Rome and exulting in the honor bestowed on it?

The Unbelieving Aviators

Long ago the old Roman poet expressed his wonderment at the heroism of the man who first launched his frail little craft on the watery deep. But the hardihood of that ancient mariner is outclassed to-day and the world is appalled by the tragedies that ensue when the pilots of the skies drop into air pockets, or capsize in uncharted currents, or die in the fire that propels them high up above the clouds. Land and sea are strewn with battered wrecks and mangled bodies, but still the flyers fly and fall.

Even if one shudders at this sad waste of human life it is impossible not to wonder at the daring displayed by these air explorers. But a writer in a French paper called *l'Aurore* discounts it all, and informs us that there is nothing surprising in it, because the decrease of religious sentiment, the disbelief in the old legends about hell which had such a depressing effect on men of other days enable our aviators to face death calmly and to regard it as a *banal accident*. It is true that he prefaces his statement with "perhaps," but that dubitative word does not diminish the malice which the whole passage conveys.

Now, in the first place, it is the primary duty of a newspaper to avoid stating things that have no foundation in fact, and the failure of *l'Aurore* in that respect suggests that it ought to change its name to *le Soir* or *la Nuit*. It is evidently very much in the dark about what is going on in the world above it; for it is a matter of common knowledge that the aviators as a class are *not* "free from the depressing religious sentiment of other days; that they are *not* "divested of all belief in the doctrine of hell," and do *not* consider "death as a *banal accident*." Indeed, if this invertebrate paper-man himself were hoisted from his safe stool in the office of *l'Aurore* to a perch on a monoplane, he too might have the fear of God injected into him. He is, moreover, an unwise journalist, for besides mistating facts, he is defaming his fellow-countrymen, who are at present popular idols. Indeed, if we glance at the list of the French flyers whom *l'Aurore* had especially in view, we discover that Santos-Dumont, for instance, who was one of the pioneers of aviation, is a fervent Catholic; Latham ardently loved his faith; Bleriot, who was the first to cross the English Channel, goes to Confession and Communion frequently, and always fastens a medal of Our Lady on his machine. Lieutenant de Caumont, who met with such a terrible disaster when trying his hundred horse-power engine, was a man of deep faith. He once told a fellow officer: "If ever I fall, get me a priest first, and as fast

as you can." When Lieutenant Bagne, who was lost at sea, was about to start on his flight at Manleon, on February, 1912, the vast multitude that gathered around him on the field was delighted to see him make a great sign of the cross as he started aloft. On June 18, when the European circuit was inaugurated, there was a *Mass of Aviation* ordered by the Archbishop of Paris, and several of the flyers went to Holy Communion. It was in that flight that Lieutenant Princeteau, who used to be regarded as one whom nothing could daunt, was horribly mangled and burned to death. He, too, was an out and out Clerical, and his earnest piety was the principal theme of the discourse pronounced at his grave by a member of the Parliamentary Commission of Aviation. Not to make the list too long there is Paul Echeman, who perished in the air on May 14 of last year. He wrote to his sister, a nun, as follows: "You know when one is high above the clouds where nothing moves, where all is still, and there is an overwhelming feeling of loneliness, I love to shout into the whirr of my propeller the invocation to St. George, which the Knights of St. Cyr used to sing."

Not only are the air-men religious, but the airship itself, it is suggested by a great Church dignitary, may become eventually an ecclesiastical instrumentality. For when the Bishop of Versailles, Mgr. Gibier, was blessing the flyer of the daring aviator, Brindejone des Molinai, he reminded a group of young clerics standing by, that the day might soon come when they would be carrying the Gospel by aeroplane to hitherto unknown and inaccessible savage tribes.

To sum up, the enemies of God have not the monopoly of progress and enterprise in the world, though they keep claiming all such things as their exclusive possession, even if they often come to grief like the aviators in air pockets, contrary currents and explosions.

The London Medical Congress

No one who has read the proceedings of this meeting of physicians and surgeons from all parts of the world can doubt for a moment its immense utility, not only for medical men, but also for those who are to benefit by their skill. This being so, we can not but deplore the unwisdom that led it from time to time beyond strict professional lines. We noted last week how it undertook to pronounce upon the credibility of the ritual murders attributed to Jews in some countries, not because we wished to defend that credibility, but because the question was so obviously outside the power of the Congress to decide.

We have now a more serious complaint to make. In the History section a certain Miss Stawell read a paper on St. Luke, in which she maintained that the Evangelist was a Roman, that his name was an abbreviation of Lucanus, and that the Acts of the Apostles is but an echo of the "Æneid," with St. Paul wandering all over the Mediterranean world to bring the Gospel to Rome instead of

Æneas wandering through the same world to found at last the imperial city.

That the idea is absurd is not our grievance; but rather that the Congress should allow its members to make excursions into matters so foreign to medical science as is Biblical criticism. We are concerned, too, not on our own account, but on account of the Congress itself, which, by exciting in this way external hostility, may diminish very seriously its usefulness for mankind.

THOMPSON'S FORECASTINGS OF IMMORTALITY

A great many prophets have been found to foretell immortality for Francis Thompson's poems. Now Mrs. Meynell adds her forecast to the number. In a review of his Collected Poems, written for *The Sphere* of July 26th, she declares: "The fate of the man is closed. Of the fate of his poetry I have no misgivings. No vicissitudes of language, no altering sense of the art of verse, no development of human thought, can change in men's minds this poet's value, . . . as they cannot undo the experience of this elect soul, or unlive his life, or efface his passion. He stands in the line of an incomparable and indestructible literature."

This would be great praise from any critic, but from Mrs. Meynell, who, as she declares herself, in the article from which we have quoted, "chiefly prizes singleness in poetry, and the simplicity that lies on the yonder side of imagery," it is a very high encomium. And the whole chorus of critics, so far as their voices have reached us here, speak in a scarcely less enthusiastic strain. So far as this age can judge of its own poet, we have set a lasting star in the none too crowded firmament of singers whose songs endure.

It is interesting, in this connection, to observe with what an assured conviction Thompson himself looked forward to living in the minds of men. One finds, scattered through his pages, bits of anticipation, hints of forecasted fame. This is no new thing with poets. "*Non omnis moriar*" rises with the rush of many a lyric inspiration. But that a man so gentle and so lacking in self-assertion as Thompson, should time and again have voiced his intimation of literary immortality is worth while considering. Thus in the second of his poems on children, "The Poppy," we read:

"Love, love! yon flower of withered dream
In leaved rhyme lies safe, I deem,
Sheltered and shut in a nook of rhyme,
From the reaper man, and his reaper, Time."

The poet voices a very similar thought in the "Sister Songs," where he says:

"You are mine through the times!
I have caught you fast forever in a tangle of sweet rhymes.
And in your young maiden morn
You may scorn
But you must be
Bound and sociate to me;
With this thread from out the tomb my dead hand shall tether
thee!"

He repeats the same idea straightway, in the Proemion to "Love in Dian's Lap."

"Before mine own Elect stood I
And said to Death, 'Not these shall die!'
I issued mandate royally.
I bade decay: 'Avoid and fly,
For I am fatal unto thee.'"

"I sprinkled a few drops of verse,
And said to Ruin, 'Quit thy hearse.'
To my Loved, 'Pale not, come with me;
I will escort thee down the years,
With me thou walk'st immortally.'"

True, he very humbly retracts his lofty presage in the lines that follow:

"Rhyme did I as a charmed cup give,
That who I would might drink and live.
'Enter,' I cried, 'song's ark with me!'
And knew not that a witch's sieve
Were built somewhat more seamanly.

"Of God and you I pardon crave;
Who would save others, nor can save
My own self from mortality:
I throw my whole songs in the grave—
They will not fill that pit for me."

But for all this subsequent humbleness, the record of his exultant forecast of immortality still remains.

One may say, indeed, that these passages are only the customary strain of lyric poets. They are an echo, from Horace, from Dante, from the masters of every tongue in every age. But it does not seem quite in accord with Thompson's character to say that these are echoes and nothing more. Neither are they merely a repetition of the flattering words he heard about himself in his later days. When the "Sister Songs" were penned, who had dared to set him up with the immortals?

However, Thompson was not the man to prize overmuch this shadowy immortality of letters. The spirit of this age, lacking a faith in any better life hereafter, puts its trust in a vain and shadowy survival amid the "Choir Invisible." But Thompson was above the spirit of this age. He put his hope and trust in no empty life-after-life upon the lips of men. Through all his singing one can hear the greater Hope ringing out in a hundred strains. This world is bearable because it is the fleeting prelude to a glorious World. This world is beautiful, because it is the lovely shadow of a Divine Reality to be. As for his poetry, it would indeed endure, he hoped, but apart from himself—a withered flower—flung to a world he was forsaking:

"Love! I fall into the claws of Time:
But lasts within a leaved rhyme
All that the world of me esteems—
My withered dreams, my withered dreams."

EDWARD F. GARESCHÉ, S.J.

LITERATURE

History of the Catholic Church. By REV. JAMES MACCAFFREY, LIC. THEOL., PH. D. Dublin: M. H. Gill and Son. 2s. net.

There has been frequent complaint that the history of the Bible and the Church have not been given as prominent a place in the curriculum of Catholic schools and colleges, as the intrinsic and educational value of those subjects and the needs of the pupils and the age imperatively demand, and that not seldom we send forth students who, though well versed in profane history and literature, are unable to solve intelligently the standard difficulties of the past, or in a given historical crisis to defend the Church's viewpoint against non-Catholic interpretation. We fear the complaint is not altogether unfounded. Canon Sheehan remarked in a recent book that the Catholic laity, women as well as men, are strangely reluctant to discuss religious matters with their

non-Catholic acquaintances and, when these are insistently eager for information, are wont to refer them to "the priest." What is the reason of this apparent indifference? Why do Catholics forego their opportunities to propagate the Truth which they hold that they alone possess, and instead of defending and presenting faithfully in proper guise the Mother of whom they should be proud, appear to be ashamed of her?

The explanation lies in a lack of knowledge, rather than of zeal or fidelity. Conscious of their ignorance of the circumstances and historical settings which would enable them to explain or answer convincingly, they save themselves from possible defeat or exposure by shifting the burden to the priest, thus losing an opportunity which in most cases the priest will never get, and also strengthening the legend that Catholics are not only priest-bidden but priest-ridden, unable of themselves to give a reason for the Faith that is in them. In other times and places the need of accurate knowledge of Catholic history was not so urgent, but to-day when magazine, pamphlet, story, newspaper, and every sort of literary output, are teeming with historical errors that set the Church in a wrong light or positively malign her, the knowledge of her true story is a duty which cannot be evaded by any intelligent Catholic.

It was the realization of this fact that prompted Dr. MacCaffrey to prepare a text-book that would fit into the program of religious instruction in our colleges and schools. "At the present time," he writes, "when so many erroneous views concerning the Catholic Church are current, it is of the utmost importance that every educated Catholic should be acquainted with the leading facts of Church History." He has given far more than the leading facts. In orderly, logical sequence, and in a style of exquisite literary simplicity, he has woven into a clear and easy narrative more of the Church's achievements in her centuried march through the high-ways and by-ways of all peoples, and more of the color, thought and atmosphere of the times, than we thought it possible to compress into three hundred pages. There is no great religious, educational, social, literary or missionary enterprise, no constructive or destructive activity, no great founder, reformer or heresiarch, no progressive or retrogressive movement, and no marked deficiency as well as notable quality in the conduct and polity of the Church's rulers, that does not receive impartial and well-proportioned treatment.

A flowing narrative that never overlaps, it carries the general reader along with the interest of a novel while providing marking-places that arrest the attention and assist the memory of the student. The first chapter, "The Foundation of the Church," is thus divided: 1. "The State of the World at the Coming of Christ, (a) In the Roman Empire, (b) Among the Jews. 2. The Work of Christ and His Apostles." "The Organization of the Church" has the sub-titles: 1. "The Papacy. 2. Bishops and Dioceses. 3. Priests and Deacons. 4. Monasticism. 5. Clerical Celibacy. 6. Feasts, Fasts, Churches, Cemeteries." As another example of orderly comprehensiveness, we may give: "Great Movements of the Middle Ages: 1. The Crusader. 2. The Religious Orders. 3. Scholasticism. 4. Heresies. 5. The Inquisition." The narrative of events flows through countries and ages in a stream that narrows or widens with their relative importance, but somewhat expands when it reaches Ireland, Great Britain, the United States and Australia.

Having school courses especially in view the book is divided into two parts, each separately indexed, and has the additional value of being well printed, solidly bound in cloth, and at a price (50 cents) that makes it easily procurable. Dr. MacCaffrey's "History of the Catholic Church in the Nineteenth Century" was pronounced by a high authority "clear, well-ordered, well written, accurate and impartial, and the best conspectus of recent history in all its manifold aspects." This smaller work will prove, we believe, still more valuable, and we earnestly commend it to every Catholic school and home.

M. K.

European Cities at Work. By FREDERICK C. HOWE. New York: Charles Scribner's Sons.

In this book Dr. Howe presents a rather roseate picture of the city of to-morrow. His glowing vision of city administration as the great hope of future civilization, is a highly exhilarating one. Like his former work, "The City, the Hope of Democracy," the present volume has awakened much interest in the science of municipal administration. As its title suggests, it deals rather with the activities, than with the structure of European cities. His Europe, however, is limited to Germany and Great Britain—the former country claiming by far the greater part of his study of city government on the Continent.

The purpose of the present work is to show that the achievements of European cities in dealing with questions that closely concern the comfort, convenience and happiness of the people may greatly aid in the solution of our own municipal problems. Throughout the book a close comparative study is made of the German, English and American systems of handling large municipal affairs and of conducting great urban enterprises that may suggest the possibility of improving present methods of administering city governments in the interests of all classes of the community.

Whatever the reader may think of Dr. Howe's ardent advocacy of municipal ownership, of our public utility corporations, and of corporate activity in general, it can hardly be denied that the picture he presents of the social side of German city life, and of "the new art of community living," is a very attractive one. Municipalities that act as big business machines, planning for health and beauty with an allowance for future growth, laying out suburbs like garden cities, building model apartment houses, founding municipal pawnshops and savings banks, owning and operating their own public utilities—water, gas, electric and transportation facilities—and doing all this in the best interest of every member of the commonwealth—here, indeed, we would seem to have the dawning of the millennium for the model city of the future.

But we are tempted to believe that the picture, though extremely pleasant to look upon, is somewhat colored with the glow of a theorist's warm enthusiasm. For Dr. Howe is an enthusiast with decided opinions of his own; and though his theories may work out beautifully in practice where a well-nigh unlimited constitutional freedom prevails, and amongst people of a different political complexion from our own, he has yet to show that they are equally workable in American administrative institutions, and that, indeed, in some other way than by lauding the efficiency of those States, "where a strong Executive has overridden the theory of the Constitution."

However, when all due allowance has been made for controverted questions and for the pet political novelties that our author seems to favor, such as the initiative, referendum and short ballot, and especially the city ownership and operation of public utility enterprises, we agree with Dr. Howe that we have yet much to learn in the science of municipal government from the Old-World cities of the Continent, "cities that are administered by trained officials; cities that are planned and built by far-seeing statesmen, and that consciously promote comfort, convenience, happiness and life."

Dr. Howe has gained his study of these cities from contact with burgomasters, officials and business men in Berlin, Frankfort, Hamburg, Düsseldorf, Dresden, Munich, Vienna and Brussels; with the mayors and councilmen of Glasgow, Manchester, Liverpool and London. His observations carry weight with them as the result of many visits to Europe, some in a private capacity, and others as official investigator for the United States Government, and member of the Boston

Chamber of Commerce Party in 1911. He has thus obtained an extensive knowledge of matters connected with municipal government, and he has put this knowledge to good advantage in the present volume.

As an example of what our American cities ought to be, the writer singles out two German cities in particular, Düsseldorf and Frankfort-on-the-Main, which he considers the perfect embodiment of all that is good in municipal socialism. Thus, Düsseldorf, he tells us, "cares for its people as a parent does for his children. It educates them with an eye to the needs of the child as well as of the community. It watches over their health in every possible way. They are protected from the vicissitudes of hard times, of industrial accident, of old age and invalidity. There is provision for pleasure, for recreation, for culture for young and old. The city is the main thing. And it is because of these many activities, of this provision for a happier and more wholesome urban life, that Düsseldorf has become one of the show-cities of the world as well as one of the great industrial centers of Germany as well."

The German city has solved the housing problem by building model apartments at low rental rates, and by laying out superb garden suburbs. Transportation, too, under city control, is consciously used to distribute population. The welfare of the laboring classes is provided for by municipal pawn-shops and savings banks and by insurance, emergency work and education. The cost of living has been lowered by operating public-owned slaughter-houses and markets, and by the cheap parcel post. City theatres, operas and concerts, with public baths, gardens and play-spaces provide for all recreational purposes. In a word, a kindly paternal government is doing for every citizen of the community, what, in this country, is left to the individual to do for himself, or is left undone.

Whether such benevolent State or city paternalism would be as successful in the American, as it seems to be in the German municipalities, is, as we have already said, problematical in the extreme. Dr. Howe himself seems to be rather hopeless. "Private business," he says, "would go into bankruptcy if compelled to work with such instruments as we have provided for city, State and nation. The Federal Constitution, copied by our cities, with its divided responsibilities and checks and balances, was designed to block popular government and check the expression of the popular will." And yet the autocratic city government on the Continent, that has called forth his unstinted admiration, is, according to his own admission, marked by this very neglect of the popular will in its regulation of municipal affairs.

The European city, says Dr. Howe, notwithstanding its wonderful advance in the science of municipal government, is far from perfect in many things. America in not a few departments of administration can act the teacher rather than the disciple. Our schools, for example, he believes superior to those of most countries; our parks, playgrounds, libraries and fire departments have challenged the admiration of Europe. Our system of local taxation "is better than the German system, and a generation in advance of those of Great Britain or the Latin countries."

And so he bids us take heart of grace; for many things be thankful and for others push bravely forward with the hope that "the achievements of European cities may aid us in the solution of our problems."

N. P. B.

Pat. By KATHARINE TYNAN HINKSON. New York: Ben-ziger Brothers. \$1.35 net.

The title of Mrs. Hinkson's latest, and best, story is a misnomer. Pat, the hero, is an Englishman of German education and training, and Protestant ancestry, who, we are

told, has some Irish blood, but betrays no Irish proclivities. The characters, like the scenes, are thoroughly English, except Father Peter, who is a German Prince, and all are highly pedigreed except Pat's mother, who has added guilt to the disgrace of humble origin. But she redeems it; and the working out of her redemption is the making of the book. There is much about flowers, dogs, fashions, and fashionable trifling, and at least one great lady we could spare though she is a duchess, but the lesson of atonement, retribution and forgiveness that threads the story lifts it high above its setting. One could infer that some of the characters, besides Father Peter, were or became Catholics, but as there is studious avoidance of any allusion to Faith or practice, or the influence of religion on their lives or acts, the story, though quite good in tendency and effect, can scarcely be called Catholic. In hiding religion out of the way, especially at critical moments when its exercise was essential, the author missed an opportunity of creating truer characters and writing a stronger book.

M. K.

The New France. by W. S. LILLY. London: Chapman & Hall, Ltd.: St. Louis: B. Herder, \$2.25 net.

This work, the author tells us, was written, for the most part, during long months of illness. Such being the case we think the author might have almost assumed the inadvisability of publishing it. Mr. Lilly has written so excellently in the past, that any falling below the high standard connected with his name, is an injury not only to himself, but also to the Catholic cause in England. Its first chapter discusses the principles of 1789 fairly well, though we notice in it some things of what we can not approve. Thus on page 8 we read that the Middle Ages held as an axiom, that the ruler was responsible to the ruled. This needs so much distinction and explanation that it can hardly be called an axiom, but, however that may be, the dictum is scarcely proved by the author's quotation from Suarez: "If a king should turn his just power into tyranny by abusing it to the manifest grave injury of the State, the people can use its natural power of self defense." The two assertions are very far from being equivalent. The former, if it be an axiom, a general principle of civil society, touches this in all its conditions, orderly or disorderly, and makes the people the final judge of every act of its ruler. As such it is false; though it obtains in certain cases by virtue of the constituting facts or by a positive constituting law. The latter deals with a particular case only, that of evident tyranny and abuse of power; and, even in it, does not assert the direct responsibility of the ruler to be ruled, but only the right of these, the common right of every man, to defend themselves against aggression.

In the discussion of Rousseau and the Social Contract, Mr. Lilly is on familiar ground. His work, is, therefore, good and adapted to the popular comprehension. We do not agree in his opinion that the revolutionary notion of fraternity may have been drawn by its author, an apostate priest, from his reminiscences of the Christian doctrine of the brotherhood of all in Christ. We think, too, that the bare assertion on page 35 that property is conceived of in Catholic theology rather as a trust than as a possession, may easily give rise to misconception; the more so, as some Catholic controversialists with Socialism bring it forward almost as a social principle instead of as a principle of ascetics. Catholic theology teaches—natural theology does the same—that with regard to God man holds his property in trust only. "The earth is the Lord's and the fullness thereof," and each must give an account of his stewardship in those things the Lord of all has entrusted to him. But with regard to our fellow-man both Catholic and natural theology assert the right of property absolutely excluding any idea of trust. God reserves to Himself the right to demand of us an account of our stewardship. He has not delegated it to any earthly authority, not even

to his Vicar on earth. The doctrine proves the vast superiority of a civil society imbued with Christian principles; but it is no formal principle of the constitution of a Christian civil society.

Mr. Lilly tells at great length of the abuses existing in society before the Revolution when the nobles strove to retain all their feudal privileges and ignored all the obligations connected with those privileges, and reckons them to be the moving cause of the Revolution. We have no time to discuss the question as to whether they were the cause or only the occasion of the uprising. But when he seems to insinuate that the hatred towards the Church had the same cause, we have to dissent. This we do the more readily, because in the later part of his book Mr. Lilly shows that the Church was hated and persecuted on account of its divine character. In fact, when the abuses had been swept away the Revolution showed no inclination to peace. For a hundred years and more the old abuses have not existed, yet the Revolution hates the Church as bitterly as ever. The reason is that the Church and the Revolution stand for ideas absolutely irreconcilable. As Rousseau said: "The Christian Republic! The terms are mutually exclusive!" taking, of course, "Republic" in the revolutionary sense. Mr. Lilly's pen runs away with his judgment some times. Whatever one may think of the propriety of the revocation of the Edict of Nantes he should know that there is at least enough to be said in its favor to exclude the calling of it a "monstrous iniquity"; and that, though the begging friars may have been degenerate, it is not right to speak of them as being in great part "able-bodied vagabonds who could dig, and were not ashamed to beg." Ardent though one may be for ecclesiastical reform, he should remember that the friars' manner of life has the formal approval of the Church. Digging has no place in it: begging has. The fault of the friars was that their life was inordinate, inasmuch as they were excessive in begging and negligent in the duties of their state, though here, as in its account of other ecclesiastical abuses, revolutionary history exaggerates.

We do not quite see why the book is called "The New France." Some two-thirds of it the author devotes to biographies of Fouché, Talleyrand, Châteaubriand and a literary estimate of Paul Bourget. He says that the first may be regarded as "la Révolution faite homme." This may be true, but then the new France is not the Revolution pure and simple. The sketches of Talleyrand and Châteaubriand revive many useless scandals, the more unbecomingly as neither they nor their subjects can be held representative of new France. The estimate of Paul Bourget as an example of "l'âme moderne" is incomplete, inasmuch as it deals exclusively with the more unbecoming of his works. Here Mr. Lilly falls into an error too common. The new France is a very complex affair, not made up exclusively of politicians hungry for office under the State, counting the wearing a red ribbon and the being called, *Monsieur le Ministre* the height of bliss to obtain which conscience is justly to be sacrificed; of indecent writers, of salacious plays and so on. There is another new France. The new Christian France ignored, indeed, by the world, is perhaps, amidst the breaking up of the Revolutionary organization into sections mutually hostile and its degenerating into parties with principles absolutely destructive of even the existing Republic, the only living regenerative force to-day. It is not a small and insignificant France. Those who think the contrary must explain the growth of Catholic life since the abolition of the Concordat, the churches built to be filled with worshippers almost as soon as built, the "*Bonne Presse*," and the three million and a half francs raised almost instantaneously to buy back the property confiscated by the Government, the flourishing organization of Catholic workmen and of young men in general, the immense sum raised for the Propagation of the Faith. These and many other things have to be studied and explained in their due proportion by any one who would give us a true idea of "The New France."

The proofreading, as regards the French language, has been done very carelessly.
H. W.

An indignant subscriber sent us the other day the following clipping from a Protestant Episcopal periodical:

"The Federation of Roman Catholic societies of Hamilton county has issued a scholarly criticism of one of the cheap and nasty magazines written by the Rev. Francis J. Finn, S.J., which it describes as 'vulgar, pagan, and immoral.' This federation is appearing before the public as an active power for good."

Knowing the attitude towards Jesuits of Protestant Episcopal periodicals in general, and, in particular, of the one from which the clipping was taken, we were inclined to join our correspondent in looking on the item as a calumnious attack on one who could not write anything cheap and nasty. Reflecting, however, that no one, not even a Jesuit, would undertake the writing of a whole magazine, we began to suspect that the fault of the Protestant Episcopal periodical was in this case grammatical rather than moral. If the phrase, "written by the Rev. Francis J. Finn, S.J.," be put between "criticism" and "of," and marked off by commas, the item will correspond to the facts, and will express, most probably, the real mind of its writer. But Protestant Episcopal editors ought to be very careful in matters such as this. They have no right to expect from us benign interpretations, and clumsiness may expose them easily to an action for libel.

"Father Gregory" (Longman's, Green & Co.), is the misleading title given by P. C. Wren to an unconvincing story of the partial redemption of some British derelicts in Hindustan. The character so titled is not a priest nor a Catholic, and has no right to the name of Gregory, even as an *alias*. The sub-title is "Lures and Failures." Despite some interesting and not uninteresting narratives, the book fails to realize its evidently good intentions, and the lure of the title is likely to prove a failure. Many of its views on religion and morals are crude and unfounded.

To the list of new hymnals already noticed in these columns should be added the following: "The Oregon Catholic Hymnal," edited by Frederick W. Goodrich (Catholic Supply Co., Oregon) contains 116 English and about ten Latin hymns suitable to the various feasts of the ecclesiastical year, and harmonized for either congregational singing or four-part rendition. Good judgment is shown as well in the selections themselves as in their arrangement, and the book ought to prove serviceable to choirs and choirmasters. "Psalmi Vesperarum et Completorii." M. Springer (Pustet) is a handy choir edition with good clear type of the psalms and psalm tones of Vespers and Compline for the Sundays and feast-days of the year. The hints in Latin in the preface are of value and deserve the careful perusal of choirmasters who strive for musical propriety.

BOOKS RECEIVED

The Century Co., New York:

John Barleycorn. By Jack London, \$1.30; My Lady of the Chimney Corner. By Alexander Irvine, \$1.20.

Thomas Y. Crowell Co., New York:

What Is New Thought? By Charles B. Paterson, \$1.00.

The Macmillan Co., New York:

Social Pathology. By Samuel G. Smith, Ph.D., \$2.00; The New Democracy. By Walter E. Weyl, Ph.D.

Philippine Education Co., Manila:

Lineage, Life and Labors of José Rizal. By Austin Craig.

Charles Scribner's Sons, New York:

David Malcolm. By Nelson Lloyd, \$1.35; The Panama Gateway. By Joseph B. Bishop, \$2.50.

Frederick A. Stokes Co., New York:

Pedagogical Anthropology. By Maria Montessori, M.D. Translated from the Italian by Frederic T. Cooper, \$3.50.

German Publications:

Friedrich Pustet & Co., New York:

Die Diakonen- und Priesterweihe. Von Christian Kunz, 30 cents.

Pamphlet:

Portland, Maine:

The Maine Catholic Historical Magazine. Vol. I, Nos. 1-2.

EDUCATION

"Leading American Colleges Not Making Good"

Edward Bok, editor of the *Ladies' Home Journal*, tells in the *Outlook* what he thinks of present day "Leading American" college tuition. Answering the question, "Is the College Making Good?" in the negative, he bases his judgment on letters received from graduates of the class of 1913 in what he calls "the leading American colleges," setting forth what college had done for them physically, socially, and intellectually. One hundred letters were taken as they came from the girl graduates of 1913 as a basis of how these graduates, about to go into the world after sixteen years of schooling and drilling, would stand in a simple test for composition, grammar, spelling, punctuation, thought, and the quality of English. The letters were turned over to an English teacher of long experience in a city high school, who read them carefully and graded them as if they were exercises sent in by her own pupils. The passing mark was to be 70, the high school standard. Here was the result:

From 90 to 100.....	3 letters
From 80 to 90.....	17 letters
From 70 to 80.....	45 letters
Below 70	35 letters

Not a letter in the 100 was entirely correct by the tests mentioned, although three were nearly so. More than one-third failed to reach the passing mark. The chief trouble was in spelling.

"The surprising part is here," says Mr. Bok: "In a dozen of the cases the theses written by these graduates in colleges were obtained, and it was learned that they had been passed and given high marks, in some cases 100, by the college instructors, although in each one of these there were not fewer than six misspelled words, and in three cases over a dozen misspelled words."

In the letters from the girl graduates, Mr. Bok says, punctuation was thrown to the winds, and the illegibility was amazing.

"Out of 100 college girls," he says, "only one-fourth write as well as an English nursery governess, and one-fifth write untidily, illegibly, and crudely."

He found astonishing results also as to the grammar used in the letters.

"If a hundred girls can spend at least sixteen years in studying how to express themselves in their own language," says Mr. Bok, "how to spell, punctuate, use correct idiom, correct sentences, correct paragraphs, correct letter forms—I do not venture to add good style—and write letters such as these, is it too much to say that there must be something fundamentally wrong with the system?"

Turning to the letters received from graduates of men's colleges, Mr. Bok reports that out of the 1,875 graduates to whom he sent his inquiry, with stamped envelopes for replies, only 449, after a lapse of sixty days, sent answers.

The 449 letters received, like those from the girl graduates, were turned over to an English teacher for grading, with 70 as the passing mark. Here is the result:

From 90 to 100.....	45 letters
From 80 to 90.....	146 letters
From 70 to 80.....	199 letters
Below 70	59 letters

The result, while better than that from the girl graduates' letters, showed that 44 per cent. of the letters were fair at best, and 33 per cent. good without being what they should have been. Harvard made the best showing. Out of 45 letters that were really excellent, 17 came from Harvard, 9 from Wisconsin, 7 from Yale, and 7 from California, and 5 from Princeton. These colleges were the only ones to whose graduating classes Mr. Bok addressed his letters of inquiry.

The fifty-nine letters, which were graded below 70, according to Mr. Bok, were really impossible, and were unworthy of boys in a secondary school. Of them, 14.43 per cent. came from Yale, 14.41 per cent. from Wisconsin, 12.9 per cent. from California, 12.7 per cent. from Harvard, and 9.3 per cent. from Princeton—the percentage in each case was computed on the basis of the number of letters received from each college.

Mr. Bok sums up thus the result of the tests:

"Straws show sometimes the way the wind blows, and there are enough straws in the results obtained from both the women's and the men's colleges to show at least this: That whatever information the 1912 college girls may have gained about Neoplatonism, Malthusianism, or even Glyconic Pherecratics, as judged by their use of English in an ordinary business letter, one-third of them would not have received a passing mark in the high school; and that while the percentage among the 1913 seniors from men's colleges is better, it is not a record to be particularly proud of, either in the lack of courtesy as shown by the silent 1,426 students, or the ability of the 449 who did undertake to write a simple, intelligent business letter—the first thing, and certainly I may say the least thing, that will be asked and may be asked of a young man who has spent four years in one of our leading institutions of learning."

Opportunity for Catholic Teachers of the Deaf

There is a great scarcity of expert teachers of the deaf in all the State schools for the deaf throughout the country. Good teachers can command very high salaries; nevertheless for the past two years it has been impossible to secure a teacher for the deaf in the whole United States.

In order to provide a more numerous corps of teachers of the deaf, the De Paul Institute, Pittsburg, Pa., is about to open a normal course for the purpose of training teachers to become specialists in the instruction of the deaf. The De Paul Institute has two large buildings in the city of Pittsburgh, with a capacity for one hundred deaf children, and is in charge of the Sisters of Charity. The modern, up-to-date fireproof buildings, the expert instructors in charge of the course, and the great number of deaf children in attendance, will give abundant opportunity to acquire a thorough scientific knowledge of the latest and most approved methods of deaf instructions, and will fit Catholic girls to take advantage of the many lucrative positions now going begging.

A limited number of applicants to this normal course will be received, and full particulars may be obtained by writing the Superior, De Paul Institute, Castlegate Avenue, Brookline, Pittsburgh.

SOCIOLOGY

Public Social Action in Russia

Russia is for many a synonym of tyranny or semibarbarism. One would not suspect that there are lessons to be learned from Russia, even though tolerably free from popular exaggerations concerning its wretched social conditions. Nevertheless, we think it not impossible to show that it can teach us something. Let us view the Zemstvos, the provincial councils, to begin with, and in doing so, compare them with our state legislatures and municipal boards.

Notwithstanding the Japanese war and its effects, they have been advancing steadily in their work for the public service. In 1912 there were in 40 provinces some 400 district Zemstvos, corresponding to rural municipalities, disposing of a revenue of about 125 million dollars. This was made up of land and forest taxes amounting to 60 million dollars; real estate taxes, 20 million dollars; taxes on mills and factories, 12½ million dollars; 2½ million dollars from trade licenses; 16 millions from imperial treasury grants, and the remainder from municipal real estate and mining royalties. From which it appears that the upper classes commonly supposed to live on what they extort from the rural population pay the chief part of the local taxation, and that the Tsar is quite liberal in helping matters out. One should note also that the expenses of administration were very small, amounting to less than 7 per cent. of the revenue.

The first care of the Zemstvos is the public health. During 1912 the expenditure under this head was 60 million dollars. Every district Zemstvos has its central hospital, and each aims at providing divisional hospitals, so that no one need go more than five or six miles to obtain medical relief. There are now in the 40 provinces more than 3,500 medical divisions employing more than 4,500 doctors, and the gratuitous distribution of medicine cost in 1912 about 5 million dollars. There are 2,500 hospitals with 50,000 beds. Besides these there are in the provinces 26 large hospitals with their own bacteriological institutes for the preparation of serums, and 50 institutions for the insane.

The recent cholera epidemic turned the Zemstvos attention to the water supply of the villages. Water boards have been established to give grants for the boring of artesian wells, and a hydrological survey of the country is being made. Roads are constructed and improved; and veterinary work among the cattle costs some 3½ million dollars a year. The prevention of fires in the villages is obtained by the promotion of fireproof building. For this purpose loans and grants are made to brick-yards, cement works and the factories; and thus the wooden houses of former days are being replaced by more substantial dwellings. Insurance against fire is compulsory.

The providing of agricultural implements and machinery as well as of seeds, at a minimum price for the peasantry has brought about the establishment of cooperative stores, the sales of which are approaching 10 million dollars annually, and over 400 farming specialists are employed in going about the country teaching the best methods of farming. The expenditure in this matter and in the promoting of cottage industries amounted to 8 million dollars in 1912. Small cooperative credit banks depending on the larger provincial institutions are being organized. In July, 1912, their funds amounted to over 16 million dollars, of which 15 millions were deposits, and, in addition, nearly 5 million dollars has been advanced to them from Zemstvos funds.

Workingmen's insurance is also provided for. A law of 1866 provided medical relief for working people. Another of 1903 made mill, factory and mine owners responsible for accidents. Beside this a great deal was done through private initiative. In 1907 the owners were spending 5 million dollars a year in medical relief, or 3 dollars per head for all their men; a fact that throws a new light on "Russian barbarism." In 1912 a general insurance law was promulgated from which the English Government might learn a good deal. In the first place the new law does not include all kinds of employment, but deals only with that of factories, mines, river shipping and tramways; and as regards these it is restricted to businesses employing not less than 20 men with motive power, or 30 men without it. It does not touch state enterprises or private railways which are subjects of a special law. In case of illness the married man receives from one-half to two-thirds of his regular wages and the single man from one-quarter to one-half. In cases of child birth the mothers receive from one-half to their full wages, and at death from 20 to 30 day's wages of the deceased are paid for the funeral. The subscription rate

is fixed at a general meeting of employer and employed, and amounts to from 1 to 2 per cent. of the latter's wages. The employer's vote is two-thirds of the total, and his contribution is two-thirds of that of the men. Smaller institutions may club together in establishing a common fund. The administration of the fund is in the hands of its contributors under the supervision of the local authorities, and the employers are responsible for its existence. There is no difficulty about stamps, no centralization, no compulsory insurance of servants and other such dependents. Altogether there is more freedom in the matter in Russia than in England under doctrinaire rules. In case of temporary accidents relief is given for the whole time of surgical treatment and special indemnity beginning with the fourteenth week. A pension of two-thirds of his wages is given to one completely disabled, or, if not completely disabled, he receives the same percentage as regards the particular capacity he has lost. If, in addition, he needs constant attendance, his pension is his full annual pay. A widow receives a pension of one-third of her husband's wages, others of the family, one-fourth. The total pension must not exceed two-thirds of the wages of the deceased.

H. W.

The place for the negroes of the United States to settle and become prosperous is in the South, said Booker T. Washington, addressing the annual convention of the National Negro Business League, of which he is president. He told the several thousand delegates that there was room in the South for 900,000 industrious negro farmers, with many other openings. Young negro women, too, were advised to go South and open millinery stores.

Over 200,000,000 acres of unoccupied lands in the South await the negro farmer, said Dr. Washington. He also pointed out that that section of the country needed 1,000 more saw mills, 1,000 brick yards, 4,000 grocery stores, 2,000 dry goods stores, and 1,000 more hotels and restaurants, all of which would be owned and operated by negroes.

The sixty negro banks down South should be increased to over two hundred, he said, while in cities like Philadelphia, Baltimore, Washington, Memphis, New Orleans, Atlanta, Charleston, Savannah and Mobile three or four banks in each city, properly organized and conducted, could be supported. New York, too, also should have several more negro banks.

"Our race, like others," Dr. Washington contended, "must be built upon an economic foundation as well as an intellectual, moral and religious one. Work more and more in these directions, and neither we nor our children will be dependent upon the uncertainties of seeking and holding political office for our living. I repeat, we must create positions for ourselves—positions which no man can give or take from us. The land, the forests, the minerals, the streams, sun and rain from which original wealth comes draw no color line."

ECCLESIASTICAL NEWS

The Holy Name Societies of Brooklyn seem to have solved the Sunday excursion question in a practical and profitable manner. They will hold their September "rally" at Greenport, L. I., and will go there by steamboat. The start will be made at 8 o'clock, but arrangements have been completed to have Mass celebrated on board the boat for those who attend. For their material comfort, a caterer will supply meals on the boat, and it is expected that these novel attractions will ensure a large delegation to arouse the enthusiasm of the east end of Long Island for the propagation of the Faith in that section. The interior of Long Island, largely settled originally by Puritans who crossed over the Sound from Connecticut, still retains a widespread anti-Catholic spirit. The rallies which from time to time the Diocesan Union of the Holy

Name Societies has held in the rural districts have already done much to do away with this. Besides, they furnish a healthful and pleasant outing for the members of the organization.

Some months ago the Congregation of Rites declared that the prayers after Mass were to be omitted in the case of the votive Mass of the Sacred Heart celebrated according to the concession of Leo XIII on the first Friday of the month. Now, in reply to several bishops it has extended that declaration to other low Masses which are celebrated with some solemnity or which are followed immediately and duly by some sacred function or pious exercise, provided the celebrant does not leave the altar. (*Acta Apostolicae Sedis*, 7 Julii, 1913.)

Hence, for example, if a low Mass be celebrated with some solemnity for first communion, a general communion, confirmation, or ordination, or as a nuptial Mass, or if Benediction, or the Litanies of the Saints follow immediately without any return of the celebrant to the sacristy, the prayers after Mass are not to be said.

In order to offset modern excesses in dress, a confraternity of pious Spanish women, called the Christian Modesty Crusade, has been organized. Under the auspices of Cardinal Aguirre, the Primate of Spain, and the Bishop of Jaca, a company has been formed, of which the Cardinal is president of the Board of Directors. In connection with this dress reform movement, it will publish monthly in Madrid "a national journal of fashions equal to the best foreign magazines and in conformity with the canons of elegance and art, but directed by a spirit of Christian morality." The first number of the new publication, which will be called *Cruzade de la Modestia Cristiana*, will be issued in September. The subscription price will be 10 pesetas, or with postage, about \$2.50 a year.

In Belgium a similar reform has been inaugurated under the Family League, which has grown out of the suggestions made by the Rev. A. Vermeersch, S.J., at the Congress of Malines in 1909, and to which the elite of the Catholic population has given enthusiastic support. Reports from Colombia, South America, also detail the public demand for reforms.

Mgr. Abdulmessiah, the schismatic Syrian Patriarch, and two of his archbishops have made their submission to the Pope. These will probably lead to several other conversions. Previous to their reception as Catholics, the two schismatic archbishops made a Retreat under the direction of Father Sulhani, S.J., who is of Syrian origin.

According to a compilation made by Rome, there are now 2,000 churches in France going to ruin because of the Separation Law of 1905, as the civil authorities will neither repair them themselves nor allow Catholics to do it. It is said that in 1913 alone a million francs have been spent on repairs to Paris churches, and ten millions on cathedrals or churches of historic interest in France. A strange contradiction apparently, but, taken in conjunction with another set of figures, not so strange. In seven years the French capital has seen the establishment of nine new parishes in the city, fifteen in the suburbs, and twenty-five chapels *de secours*.

Father Frederick Furlong, O.F.M., who left England last year with the other Franciscan missionaries for Putumayo, has been obliged to return home because of the climate, which seriously affected his health.

The Irish Pilgrimage to Lourdes will be headed by Cardinal Logue and many Irish Bishops. About 3,500 pilgrims have been enrolled, and some 200,000 adult and some 100,000 children, as-

sociates have accepted the conditions that entitle them to the benefit of the pilgrimage. The pilgrims leave Ireland September 8 and arrive at Lourdes via London, Paris, Bordeaux, three days later. They will be accompanied by the famous band of the Christian Brothers' Industrial School at Artane. A special day will be set apart for them at Lourdes, and the Holy Father has accorded the Irish pilgrimage unprecedented privileges.

The Salisbury Hotel, London, has been purchased by a specially organized company, which will open it in October as a Catholic hotel and International Catholic Club.

The fifth National Eucharistic Congress of Spain will be held at Granada, September 12 to 20.

Some time ago the anti-clericals of Brazil, in imitation of their congeners in Europe, succeeded in having all the crucifixes removed from the courts. Now there is a universal protest against the outrage, and São Paulo has already brought back the sacred emblem. So also has San Salvador. The Archbishop and the Governor took part in the solemn ceremony which marked the restoration in San Salvador, but Petropolis, the old residential city of the Emperor, went further still in its manifestations of piety. On the first Sunday of the month a magnificent crucifix was blessed in the cathedral, and then nearly every one in the city, besides throngs from the country, who were given free transportation that day, children, students, members of societies, the clergy and the religious orders, with every band of music that could be requisitioned, started in procession enthusiastically singing: "We long for God."

The new crucifix was put in place in presence of his Eminence Cardinal Arcoverde de Albuquerque Cavalcanti, the Archbishop of Rio de Janeiro, his suffragan, Bishop Bennassi, the Governor of the district, and the Supreme Justice of the court. Discourses were delivered and the throng dispersed singing as when they began their triumphant procession. Other cities are expected to follow the example thus set for them. It was a good method of observing the Constantinian festivities.

The New Orleans *Morning Star*, August 23, contains a strong disavowal of an article in the previous issue which criticized the Catholic Federation Convention and its most distinguished speakers in "grossly disrespectfully and insulting language." Its attack on religious and civic polity is also repudiated; and the writer who had been acting in the absence, through sickness, of the *Star's* very capable editor, has been dismissed.

The Right Rev. Abbot Gasquet, O.S.B., left London on August 23, for New York, where, after a period of rest at the Benedictine Monastery at Newark, N. J., and a sojourn at Hamilton, he will inaugurate in the latter part of September a four-month course of lectures connected with the Revision of the Vulgate. The course of lectures will take the distinguished Abbot to every important centre of the United States, West as well as East, and will in all probability include a visit to the Province of Quebec.

PERSONAL

Marquis Bernardo Di Cologan, the Spanish plenipotentiary in Mexico and dean of the Diplomatic Corps, who collaborated with the British and American representatives in drawing up the document recognizing President Huerta and his government, and strongly supported Henry Lane Wilson, is of Irish descent. His ancestors, the McColgans of Meath, settled in Spain after the battle of the Boyne, and one branch obtained large estates

in Teneriffe, where they entertained Baron de Humboldt, who named a new genus of plants he discovered Cologania, in recognition of their hospitality. They commemorate their Irish descent by having high Mass celebrated each year on St. Patrick's day on their estate of Franoui in Crotava, and Bernardo Di Cologan has had high Mass celebrated in the Mexican Cathedral on each seventeenth of March during his residence in Mexico. Francis Strong, the English envoy, who acted in unison with Di Cologan and Wilson, is a native of Armagh and descended from Lord Charlemont, head of the Irish Volunteers of 1782.

LETTER TO THE EDITOR

Religious Services on Cunard Steamers

To the Editor of AMERICA:

Our attention has been called to remarks appearing on page 473 of your publication, dated 23d instant. Referring to your statement: "The first saloon is closed to Catholics, no matter how many there may be among its passengers."

Mr. J. J. McGrane, who has conducted several pilgrimages to Rome, will undoubtedly inform you, should you care to inquire of him, to what extent the saloon accommodations are devoted to the use of himself and his parties, i. e., when most of the saloon passengers are Catholics. Mr. McGrane's address is 505 Fifth Avenue, near 42d street.

The Company's rule regarding Sunday on board is in full as follows:

"It is desired that Sunday be observed on board with all due decorum. The Captain, or in his unavoidable absence, the Surgeon or Purser, shall, at a fixed hour every Sunday morning, read to the crew the Service of the Church of England, as indicated in the Special Service Book provided by the Company, but he shall not repeat this service on the same day. The Saloon being a public room, the Captain must not allow any meeting for religious or other purposes to be called by any individual, but he may exercise a prudent discretion in allowing any religious service to be held on Sunday afternoon. Passengers are not to gamble or play cards on Sunday in the Public Rooms."

We may add that the attendance of the crew at the service is optional with the individual.

Regarding the burial of the infant who died on the *Carpathia*, the statements made by a passenger or passengers were evidently misunderstandings. The mother made no request to the Captain and we have received no complaint from her. She did not express any wish to the Hungarian Surgeon regarding the funeral. It was supposed by the ship's officials that the family were Jews, and enquiries were made among the passengers for a Rabbi to conduct the service and none was found. After all arrangements had been made for the funeral at 8.00 A. M. and the Captain was about to commence the service, he received word that a Catholic priest was prepared to officiate. It was then too late to alter the arrangements which had been made, including the stopping of the engine.

We can assure you that the officials on our steamers are only too glad when an ordained minister on board is ready to relieve them of the duty of conducting a funeral service.

The Cunard Steamship Co., Ltd.

Per R. L. WALKER.

New York, Aug. 21, 1913.

[We have omitted the concluding paragraphs of the Company's letter which ascribe the information to the *New York Times*; our information came directly from the clergymen who had been requested by the mother to conduct the funeral services of the child. With regard to the facilities accorded to Catholic pilgrimages, that is quite beside the question, for in that case special arrangements are made for religious services.—ED. AMERICA.]